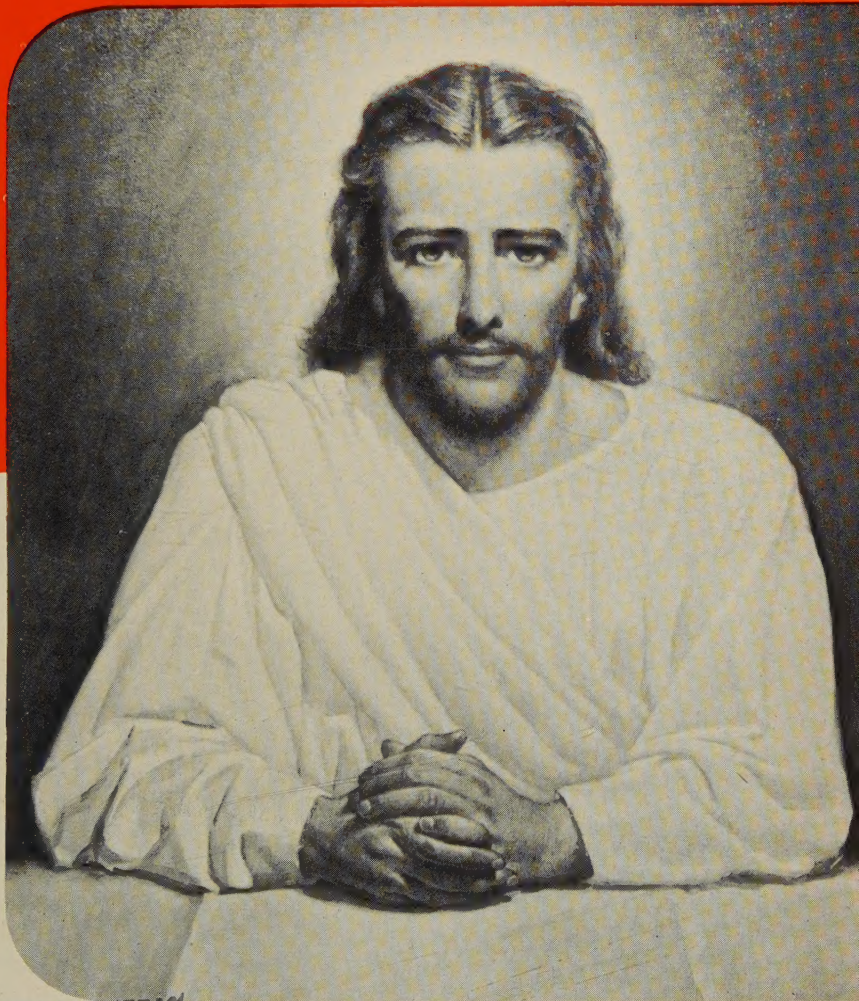


The LUTHERAN



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"THE SAVIOUR"

New painting by Ralph Pallen Coleman

Vol. 36, No. 48

SEPTEMBER 1, 1954

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Sorry for Ministers?

"I FEEL SORRY for ministers," a businessman commented to me recently. "You fellows get nothing but bad news. People only call you when they're in trouble, when they need help, when there's death or sickness or family problems."

"I never thought of it that way before," I replied. As I thought about it, I realized that it wasn't really true. "Perhaps it was that way the first year or so of my ministry here," I said. "But when people learned that I was interested in their problems, that I was willing to listen and to sit and watch and pray, then they also came to me with their joys, happy experiences, good news of raises in pay and new cars and debts repaid and the bright sayings of their children."

Suddenly the whole experience was an illustration of our relationship to God. At times we come to Him only with our troubles, our bad news, our cries for help. Then, as we learn that He is not only present and able to help but willing and interested in us, we bring also our joys, our happy experiences, our good news—to share, thankfully, with our heavenly Father, as children do.

—LAWRENCE T. RUGER



The LUTHERAN

News Magazine of the United Lutheran Church in America

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THIS WEEK in *The* LUTHERAN

ELEVEN APOSTLES ON WHEELS - - - -	By Lawrence M. Reese	13
Parish Education Board's flying squadron serves a wide area		
BOARDS—CENTRALIZED OR INDEPENDENT? -	By Albert P. Stauderman	17
ULCA Commission report revives an old question		
COMMENTS ON COS REPORT - - - - -		21
Two church leaders air their views on organizational structure		
THEY PAUSE TO PRAY: A Picture Story - - - - -		25
Industrial workers take time out for meditation		
THERE'S A JOYFUL HARVEST IN JAPAN -	By Evangeline M. Meyer	27
A Christian mission prospers in a co-operative rural community		

NEWS

Church in the News - - - - -		4
World News Notes - - - - -		10
Washington: Foreign Aid - - - - -	By Robert E. Van Deusen	11
Canadian Affairs: Some Statistics - - - -	By Norman Berner	12

SYNODS

Icelandic - - - - -	By Norman Berner	36
---------------------	------------------	----

News in the Churches:

Ky.-Tenn. - - - R. G. Imhoff	38	Pa.: York - - - P. L. Foulk	41
N. Y.: Syracuse - - C. P. Jensen	38	South Carolina - - W. C. Boliek	36
Pa.: Johnstown - - R. G. Sander	39	Virginia - - - M. F. Mauney	42
Pa.: Philadelphia - - - - -	41	Wartburg Synod - A. H. Kaitschuk	45

Changes of Pastorate - - -	48	Deceased - - - - -	49
----------------------------	----	--------------------	----

FEATURES

Five Make a Family: Nice While It Lasts - -	By Margaret A. J. Irvin	30
Know the Bible - - - - -	By Ralph D. Heim	32
Personal Problem Clinic - - - - -	By Earl S. Rudisill	33
Books - - - - -		34
In Conclusion - - - - -		50

COVER PICTURE. Story of Artist Coleman and another picture appear on page 40.

THE CHURCH IN THE NEWS

"Unending Struggle" says Dibelius

The time has not come to relax efforts to help the East Germans in their struggle for survival, Bishop Otto Dibelius assured World Council of Churches delegates at Evanston last week. "It is a question of life or death," he warned.

Western Germany, where prosperity is returning, is doing what it can to help those in the Soviet Zone. "But its means are limited, because it has to carry a burden of 10 million refugees," he said. "So the Christians in Germany look to the world outside."

The bishop, who stands courageously on the border line that divides West Germany from the Red Zone, said that in Berlin "you can see Europe in its recovery and its anguish." The Red Zone "is a totalitarian state. It has no flourishing

industry. It has no freedom in the sense that we understand it."

If the church life of "these 15 million Protestants in East Germany breaks down," he said, "the whole of Protestantism in Europe is in danger."

Germans are grateful

"No country in the world has been more conscious than Germany of the international church," said Bishop Dibelius, "because its works have been all around us." The World Council (cooperating with such denominational efforts as Lutheran World Action) had channeled many millions of dollars of aid to the German church.

"Christians in other countries have shown a great deal of Christian love toward the church in Germany," he said.



WORLD COUNCIL OFFICERS AT SOLDIER FIELD RALLY

Secretary Visser 't Hooft (Holland), President Marc Boegner (France), President G. Bromley Oxnam (U.S.), President Archbishop Athenagoras (Greece), Central Committee Chairman Bishop Bell (England) and President Eivind Berggrav (Norway). Council has five presidents but Archbishop Fisher (England) was indisposed.

A World Council report on aid to refugees in Europe, the Middle East, Korea, and elsewhere indicated that the Council's most expensive task has been aiding the homeless and seeking to resettle them in new homelands. There were 19,000 refugees resettled in 1953 through World Council assistance, it was reported. Expenditure in 43 countries was \$28 million.

Presidential Puzzle

World Council presidents are ornamental, without executive authority, but must be chosen with care. Each main confessional group within the Council—such as Anglicans, Lutherans—should be represented, also each main geographical area. Since the maximum number of presidents is six, skilled juggling was required in making the selection.

The nominating committee agreed on these six: Bishop Santa Uberte Barbieri, Argentina (Methodist) . . . Dr. John Baillie, Scotland (Presbyterian) . . . Bishop Otto Dibelius, Berlin (Lutheran) . . . Metropolitan Juhanon of the Mar Thoma Syrian Church of Malabar, South India . . . Archbishop Michael of North and South America (Greek Orthodox) . . . Bishop Henry Knox Sherrill, U. S. A. (Protestant Episcopal).

There was debate in the Council on whether a president might be re-elected, but only 52 of the 364 delegates who voted on this were in favor of permitting re-election. They seemed especially eager to keep the Archbishop of Canterbury in office.

The Council's real policy-making agency is a 90-member Central Committee, elected by the assembly from a slate prepared by the nominating committee. The new Central Committee would meet at the close of the assembly to elect officers. Most likely to be chosen chairman was ULCA President Franklin Clark Fry.



FRANKLIN CLARK FRY
Most likely to be chosen

Delegates are watched

Sleuths from two congressional committees are among those attending the Evanston meeting, according to reports from Washington.

The Senate Internal Security Subcommittee, of which Sen. William Jenner is chairman, has agents who are listening closely to the utterances of churchmen from Iron Curtain countries.

The House Un-American Activities Committee, headed by Rep. Harold Velde, is expected to watch also the statements of some American churchmen at the Assembly. It will rely mainly on reports of what one member described as "right-thinking ministers" who will be present at the Assembly as observers, but several staff members of the committee will also attend the sessions.

The FBI assured one inquiring congressman that it will have all Iron Curtain delegations under surveillance while they are in this country. This is said to be the usual procedure applied to visitors

from Communist countries.

Most closely watched of the 30 delegates and visitors who pierced the Iron Curtain to come to Evanston was Bishop John Peter of the Reformed Church in Hungary. Because of Bishop Peter's close association with the Communist regime in Hungary and elsewhere (he is said to be one of the few clergymen who ever saw Stalin personally) his movements in this country are limited to the city of Evanston. He must leave from there directly for his point of departure from the U.S. on Sept. 3. He is prohibited from recording talks, speaking on radio or TV, or making any public address "except at a conference session."

In an address to an assembly group Bishop Peter surprised his hearers by stating that the Christian church "everywhere" must reassert its independence of all "social and political systems." Although he said he came "from the other side of the present world" he greeted his hearers as "dear brethren in Jesus Christ" and urged that all Christians should voice their independence "more courageously and resolutely than heretofore."

Church women want men

Women who work on studies about women by the World Council of Churches want some male influence. The Commission on the Life and Work of Women in the Church proposed to the Evanston Assembly that a man be named as the group's next chairman. It also recommended that a man be appointed as the group's next executive secretary and that the name of the commission be changed to "Department on the Co-operation of Men and Women in Church and Society."

Thirty-eight women from nine countries are official delegates. There were only 19 at Amsterdam, six years ago. At Evanston 20 more women are consultants and 71 are accredited visitors.

Meanwhile, meeting at Chicago, the American Association of Women Ministers, which has a membership of 300, demanded that President Eisenhower announce "the next Congress fulfill their platform pledge to give women equal rights." Seventeen denominational groups now ordain women and the AAWM estimates that there are 6,600 women preachers in the U.S.

Luther research conference planned

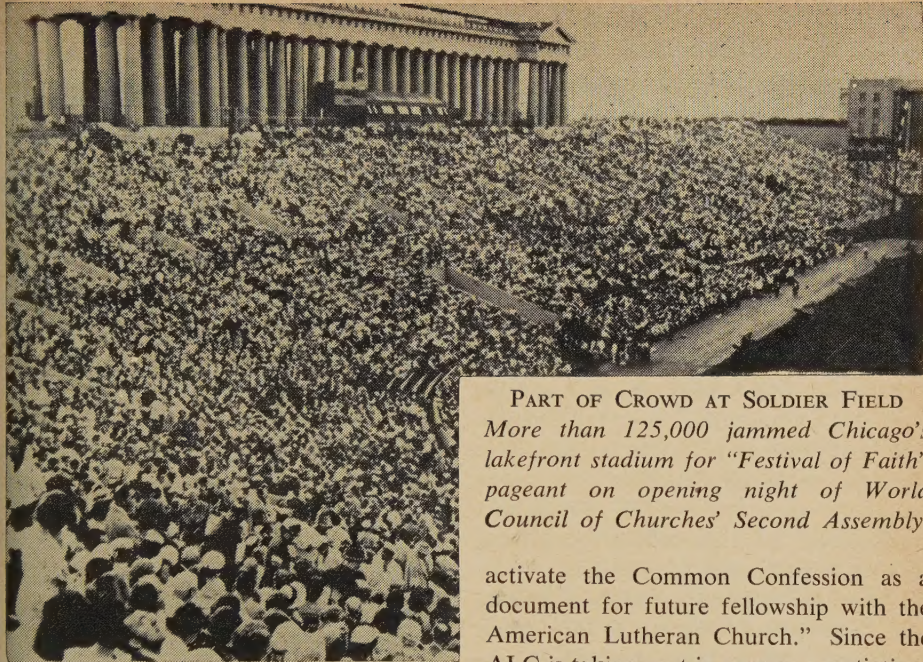
Great increase of interest in the life and work of Martin Luther has been noted in recent years, both inside and outside of Lutheran churches. To "facilitate the understanding of future tasks among theologians and historians engaged in developing research" about Luther, the Department of Theology of the Lutheran World Federation was instructed by the LWF Executive Committee to sponsor an international conference, the first of its kind ever to be held.

The conference should be on the "highest academic level" to bring together researchers from various countries and various confessions, not excluding Roman Catholics, the committee further suggested. Time and place are to be announced later.

Conference fails to agree

For months the two largest members of the Evangelical Lutheran Synodical Conference have been engaged in a doctrinal dispute, sometimes bitterly. The Wisconsin Synod, whose 320,000 members make it the second largest of the four bodies composing the Conference, accused the two-million-member Missouri Synod of causing a break in relations between the two. Some Wisconsin Synod members favored an immediate withdrawal from the Synodical Conference or a move to eject the Missouri Synod.

Specifically, the Wisconsin Synod ob-



PART OF CROWD AT SOLDIER FIELD
More than 125,000 jammed Chicago's lakefront stadium for "Festival of Faith" pageant on opening night of World Council of Churches' Second Assembly.

jected to the "Common Confession," a doctrinal agreement approved by the Missouri Synod and the American Lutheran Church. The Wisconsin group also accused the Missouri Synod of engaging in "unionistic practices" by permitting joint prayer with persons outside the Synodical Conference. It further disapproved Missouri's co-operation with the Boy Scout movement and the chaplaincy service.

In mid-August the Synodical Conference held its biennial convention at Detroit. After four days of heated debate, no agreement was reached. The convention never closed—it "adjourned" in order that its ruling council might attempt to effect a compromise and thus save the 82-year-old organization from breaking up.

What did Jesus mean?

A "harmony" resolution introduced early in the meeting never came to a vote. It had asked the Missouri Synod to "de-

activate the Common Confession as a document for future fellowship with the American Lutheran Church." Since the ALC is taking part in merger negotiations with other Lutheran bodies, "it is highly improbable" that the Common Confession would establish "church fellowship between the Missouri Synod and the ALC," the resolution said.

Various amendments to the resolution and even an emotional plea by Dr. John W. Behnken, Missouri Synod president, asking the opposing groups to "approach each other as brethren" failed to bring any agreement.

Correct interpretation of the words of Jesus in Matthew 18:19 (*Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven*) was the subject of much debate. Wisconsin Synod spokesmen held that this required agreement on the entire body of Christian doctrine before two Christians could pray together.

Some Wisconsin Synod members saw

only "futility" in continuing their discussions. Dr. Behnken and Wisconsin's president, Rev. Oscar J. Naumann, said they were "saddened beyond description" but "still hopeful we are not coming to a break." The small Norwegian Synod and the Slovak Church are the only other members of the conference.

Sheil Attacks "False Prophets"

While the attention of Protestants was concentrated on Evanston, Roman Catholics were busy elsewhere. In Chicago, Bishop Bernard J. Sheil told an American Bar Association group that "false prophets" and "emotional charlatans who have become statesmen overnight and whose unctuous voices betray a first urge to hear themselves" were preaching "paralyzing fear as the only path to solidarity."

These political opportunists are using the "expedient of the big lie for selfish purposes." They don't hesitate to use police state techniques, to disregard due process of law, to make unfounded charges, to use the tactics of guilt by association, to undermine character by the brain-washing procedures of their investigating units, the bishop said. "You know the men I mean," he added.

Bishop Sheil attracted considerable attention earlier this year by outspoken criticism of McCarthyism.

Catholics may use English

The English language may now be used in some Roman Catholic sacraments and other ceremonies, a liturgical conference at Milwaukee was told last week. Archbishop Albert G. Meyer said that Pope Pius had given permission for the change. The mass, however, must still be said entirely in Latin.

Portions of the liturgy which priests may now read in English include parts of the sacrament of baptism, matrimony and extreme unction, as well as two dozen

other ceremonies of lesser importance.

In the marriage service, American Roman Catholic brides and bridegrooms have long used English in repeating the vows. Now the entire service may be in English except for the blessing of the ring and the pronouncement that begins, "I join you in holy matrimony."

Sponsors in infant baptism have previously been permitted to make the pledge of guardianship in English. Now the entire service may be conducted in this language except for certain prayers, the anointing and the blessing.

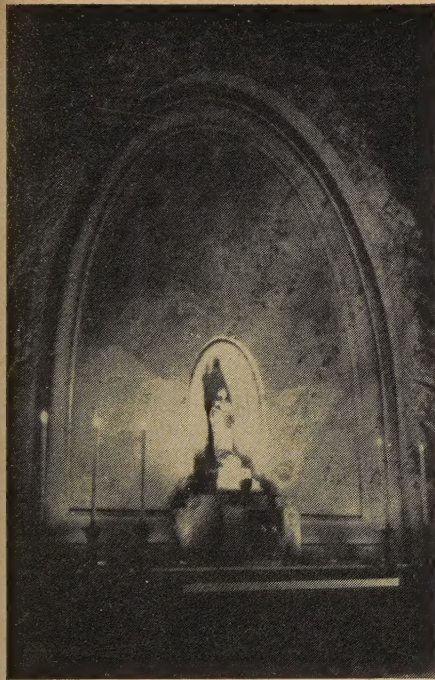
Vatican sources said that Roman Catholics in England and in Spanish-speaking lands may also soon be allowed to have some of their ceremonies conducted in their own language. Latin, however, will remain the official language of the Roman Catholic Church. Its worldwide use in the church's services and ceremonies has long been hailed as a unifying factor in Catholicism.

Knights get results

The advertising program sponsored by the Knights of Columbus in newspapers and magazines during the past year has brought in a record number of 310,000 requests for information about the Roman Catholic Church, the organization's supreme council was told by Supreme Knight Luke E. Hart at its annual meeting in Louisville last week. Enrollment for religious instruction by mail came to 40,376, also a record.

Since the start of the K. of C. advertising program in 1948 a total of 1,606,855 inquiries have been received and 157,658 have enrolled for instruction, Mr. Hart reported.

The organization, which also acts as an insurance company for its members, has a membership of 917,683. More than \$30 million of its funds are invested in more



SALT ALTAR

Shrine of the Holy Virgin in huge cathedral carved out of a mountain of salt at Zipaquira, Colombia, South America. Dedication services last week were attended by 6,000 who crowded the giant cave. Floor has clay tiles. All else, including altar and statuary, is salt.

gage loans to Roman Catholic churches and institutions. It also owns the Yankee Stadium in New York and other valuable real estate.

Prejudice scored

Millions of Americans are un-Christian and undemocratic in their attitude toward their fellow-citizens, Rev. Robert C. Hartnett, editor of the Jesuit weekly *America*, told a meeting at Chicago's Loyola University. "They don't want their children to sit next to Negroes and Chinese and Mexicans in school," the priest declared.

"They refuse to live in the same neighborhood with them. They dislike riding on the same conveyances with them."

Racism is a national problem, he added. "Northerners are too much inclined to regard this problem as a southern responsibility merely because American racism first arose in the South, so far as Negroes are concerned. Racial integration is at least as necessary in Chicago and Detroit as it is in New Orleans or Atlanta. Nor is the problem restricted to American Negroes. On the West Coast it concerns Orientals and Mexicans. In New York City and elsewhere it concerns Puerto Ricans. In the Southwest it concerns Mexicans and Indians."

The Jesuit editor said that while Americans condemn French colonialism in Indo-China and "bemoan the aid and comfort it has given the slave-masters of the Communist world" they themselves "are colonial-minded in their own communities."

Peaceful use of atom sought

Christians have a duty to seek peaceful use of the atom, to oppose communism, and to work for justice in race relations, the World Anglican Congress declared in a lengthy statement issued at the close of a ten-day parley in Minneapolis. The meeting, which preceded that of the World Council of Churches, brought together representatives of 40 million members of Anglican churches throughout the world, including the Protestant Episcopal Church of the U.S.

"God has created the power of the atom for the furtherance of his purposes," the statement said. "Therefore, it is the duty of the Christian citizen to do his utmost in prayer and influence to the end that the nations of the world use nuclear energy only for God's peaceful and creative purposes."

World News Notes

Anti-Communist laws

The checks and balances of the U.S. government showed up to good advantage in the jockeying over Communist-control legislation that featured the closing days of Congress. In a surprise late-night action, the Senate passed a bill to outlaw the Communist party and to make membership in it a crime. Democratic senators found the passage of this bill a painless means of refuting Republican charges that they had been "soft" about communism. It was also a chance to needle the Republican leadership of Congress.

The House of Representatives had passed a slightly different version and the delay in bringing the two into agreement gave the White House a chance to voice its opposition to the entire measure. The President still had the power to veto it, but since it was a rider on an important bill such a veto would also have squashed some desirable legislation.

Rather than face the veto, conferees of Senate and House came up with an acceptable compromise, which stripped the Communist Party of its legal rights but did not make individual membership in it a crime.

Marriage in Russia

Soviet law does not recognize marital fidelity as an obligation or adultery as a "juridical term," according to a report made to the International Congress of Comparative Law in Paris.

Dr. Brendan F. Brown, dean of the law school at Catholic University of America, told the meeting that prosecution on the grounds of adultery is not admitted under Russian law. However, divorce proceedings may be instituted on grounds of "what other nations call adultery."

"Cohabitation of married parties is not

obligatory," the report stated, "and the natural primacy of the husband is not recognized."

"The basic principle upon which Soviet law governing matrimonial union rests is that man and wife 'enjoy complete liberty and are absolutely equal as regards personal rights.' A wife is in no way obliged to obey her husband; each party is independent in the choice of a name, residence or a profession; and a husband may exert no vigilance over the public, political or even the private life of his wife.

"The wife is not bound by law to share the domicile of her husband nor to follow him should he desire to change it. She is not held responsible for any domestic work, but responsibility in this respect may be decided by some prenuptial agreement."

Hebrew and Greek linked

Hebrew and Greek cultures—foundations of contemporary western civilization—both had the same origin, a Philadelphia scientist claims. Dr. Cyrus H. Gordon, one of the few living experts in the nearly-forgotten Ugarit language, says that clay tablets found on the coast of Syria indicate a link between Hebrew and Greek literature.

The tablets were discovered in 1928 but have only recently been translated. They date from about 1400 B.C.—some where about the time of Moses. Story themes from the tablets are reflected both in the Bible and in early Greek literature, the professor holds.

The professor noted that in the Ugarit text there occurred a series of story plots similar to those in Greek mythology and Hebrew literature, suggesting both had descended from the Ugarit culture.

THE FOREIGN OPERATIONS Administration, headed by Harold Stassen, will go out of existence on June 30, 1955, Congress decided before it adjourned. At the same time the program of economic aid to other countries which began with the Marshall Plan will be ended.

The FOA has combined dwindling U.S. economic aid with a growing program of military aid for mutual defense, and a modest amount of technical assistance to underdeveloped countries which had carried over from the Point Four program. The military aid program will be continued under the direction of the Pentagon, and technical assistance will revert to the State Department where it was originally administered.

An attempt in Congress to set a cutoff date on military as well as economic aid was defeated in the conference committee, on the strong recommendation of the administration. The president and his advisers were afraid that advance notice of the ending of military aid would be interpreted by Russia and our allies as a weakening of the free world front against communism.

Point Four

A NEW APPRECIATION of the value of technical assistance was shown by the decision to continue it beyond the termination of FOA. Its assignment to the State Department will restore its status as a non-military program, and will make it possible to co-ordinate its functioning more fully with U.S. foreign policy.

Church leaders consider the Point Four program one of the most constructive and imaginative approaches to the problem of low health and living standards in other parts of the world. Its creative function is to attack the conditions that lead to

the growth of communism, and to build good will in the place of suspicion and hatred. Those who noted with dismay its whittling down under the new administration will welcome this evidence that its importance as a basic feature of U.S. foreign policy is being reappraised.

Aid to Asia

THE EMERGING role of Asia was reflected in special provisions in the foreign aid bill. It authorized the appropriation of \$712 million (out of a foreign aid total of slightly over \$3 billion) for the president to use in Southeast Asia and the Western Pacific when and where he sees fit. This will enable him to adjust the measures taken to the fluctuating situation in Indochina and the rest of Southeast Asia.

Economic aid will probably play a large part in the use of those funds, in spite of the imminent shutdown of such aid to Europe. Our leaders are realizing that the prevention of economic chaos in southern Vietnam as refugees pour down from the north may keep this region from going Communist in the next election. Significantly, the conferees voted to retain a Senate provision that as much aid as possible be given directly through the governments of Vietnam, Laos, and Cambodia, rather than through the French.

Willingly or unwillingly, the U.S. must assume the responsibilities of its position as the main obstacle to Communist expansion. World history may hinge on the extent to which our country is willing to carry a heavy share of the load, and the spirit in which it accepts world leadership.

—ROBERT E. VAN DEUSEN

DAY BY DAY, week after week, the Dominion Bureau of Statistics issues a mimeographed report of its additions and deductions. One wonders of what value some of the items can possibly be, e.g., "Sinks: 187,672 were made last year, 78,186 or 71 per cent more than in 1952." But perhaps some of those listed below will interest readers of THE LUTHERAN.

Doctors: Since the war 1,504 physicians and surgeons have emigrated from Canada to the United States. At the time of the 1951 census there were 14,325 physicians and surgeons in Canada.

Manufacturing firms employ one out of every four working Canadians, the same proportion as in the United States.

Indian Reserves: There are more than 2,000 in Canada and they vary in size from a few acres to 500 square miles. Most of this land is community property.

Credit Unions: There were 3,335 in Canada in 1951-52 with a membership of 1,250,000 and total assets of \$425,000,000.

Trees: There are 150 species in Canada, 31 of which are conifers.

Education: There were 235 institutions of higher education in Canada in 1951-52, including universities, junior colleges, technical and professional institutions and independent theological seminaries.

Marital Status: 65 per cent of all females and 64 per cent of all males of 15 years or over were married in 1952, an increase from a decade earlier when 59 per cent of the females and 57 per cent of the males were married.

Hens over six months averaged 186 eggs each last year, six more than in 1952.

Leprosy: Two cases were reported last year, one in Alberta, one in B. C.

Marriages: 19,882 were performed in

the first quarter of this year, 2,551 or 12 per cent more than in the first three months of 1953.

Babies: More were born in the first three months of this year than in any like period in Canada's history—105,016, some 12 per cent more than in the first quarter of 1953.

Cigarettes and Cigars: 673,000,000 more cigarettes and 6,417,000 more cigars were produced in the first quarter of 1954 than in 1953.

Alcoholic Beverages: An estimated \$821,000,000 was spent on alcoholic beverages in 1952, 12 per cent more than in the preceding year, nearly five and half times as much as in 1938.

TV Sets: 110,374 were sold in the first quarter of this year, 45 per cent more than last year.

Citizenship certificates were granted to 13,540 persons last year, of whom 3,450 were British subjects. Polish was the next largest group, numbering 2,326. The 2,044 Chinese and the 640 United States citizens formed the next largest groups.

Beer: Canada exports more than eight times as much beer as it imports.

University revenues averaged \$949 per full-time student in 1952, an increase of 28 per cent over the preceding year's average of \$741 and 90 per cent more than the 1946 income of \$499.

Meat: Last year beef replaced pork as the principal meat in the Canadian diet, per capita consumption increasing by 14.4 pounds to 59.1, while pork decreased to 57 pounds.

Wages: Average weekly wages in manufacturing jumped from \$30.74 in 1945 to \$56.09 in 1953; hourly earnings almost doubled from 69.4 cents to 135.8 cents.

—NORMAN BERNER

ELEVEN APOSTLES ON WHEELS

By LAWRENCE M. REESE

Promoting programs such as weekday religious education and children's work keeps these board secretaries on the move

MAYBE YOU NEVER HEARD of "The Eleven Apostles of Christian Education." Most people haven't, at least by that name. But call them what you will, these folks, four women and seven men, have some of the most interesting experiences imaginable.

Who are "The Eleven"? They're the field staff of the Board of Parish Education who year in and year out are sent out to Ohio, Texas, Colorado, South Carolina, Alberta, and to the uttermost parts of the ULCA. Although they have a cubicle (called an office) in Philadelphia they find themselves at home in Hicksville or Atlanta; in a station wagon or bus, plane or train. Menuwise, they're at home with sauerkraut or grits, Danish pastry or terrapin.

WHO WERE THEY BEFORE they became "The Eleven"? They were pastors or teachers who left classroom and parishes to dedicate some years of their lives to the specialized work of Christian education. Today their passwords are "Christian Growth." Their goal is an effective program of Christian education in all the congregations of our church.

What do the "Eleven" do? They write and travel, study, sit in meetings (far too many), evaluate manuscripts and films, teach in leadership schools, offer guid-

ance in camps, synodical committees and individual congregations.

Why do the "Eleven" do what they do? Main reason is that they are helping the board guide the church in following Christ's command: "Go Teach." When editors and writers prepare literature the "Eleven" take it to congregations and suggest best methods of use. When synods want to set up conferences, workshops or laboratory schools, the staff supplies the manpower. When congregations work on their educational program, the synod and the "Eleven" work together to help congregations plan their work.

ACTUALLY THE "ELEVEN," to use a football expression, is only one platoon of the team called Board of Parish Education. The other platoons are the Board itself, consisting of members elected by the ULCA in convention; and the writers and editors who are responsible for preparing the literature for our congregations.

The "Eleven" are also experts in their own right. Of course they wouldn't own up to it (who likes to defend the premise that he's an expert?) but each has his specialized field of work. For example, there are specialists for children's, youth and adult work; also leadership, enlistment, missionary education, weekday education, audio-visuals, and Sunday-school-by-mail.

But let's get back to what they do as they contact our congregations. Let's see

The Rev. Mr. Reese is the Board of Parish Education's associate secretary in charge of young people's work.

how they join hands in the common task of Christian education.

TAKE THE MATTER of weekday religious instruction, for example. Everyone knows that there isn't enough time to do a complete job in education in Sunday school. More time is needed during the week. But two big hurdles must be cleared before that is possible: there must be literature for the various grades of a weekday school and congregations must be sold on the idea.

This is where the Board of Parish Education comes in. This fall there will be for the first time a complete set of weekday church school courses for all grades from first to twelfth. Years of co-operation between editors, writers and artists have produced this series.

But wait! Only a few congregations have weekday classes. Where will this new literature be used? Here's where "The Eleven" come into the picture. A big briefing session is held in the board room in Philadelphia. Ways and means are devised for taking this new idea to the church. Comments are exchanged. "We've got to sell pastors on the idea because weekday schools mean another added activity." "We've got to convince church councils because weekday education will cost a lot." "Where will congregations get teachers?" "How can we get parents to co-operate?"

Plans are made for "The Eleven" to travel through 32 synods telling the story of weekday education and helping congregations swing into action. A few days later suitcases are packed, tickets bought, three station wagons are gassed up. And off they go. Once again the "Eleven" are out to help congregations in their educational work.

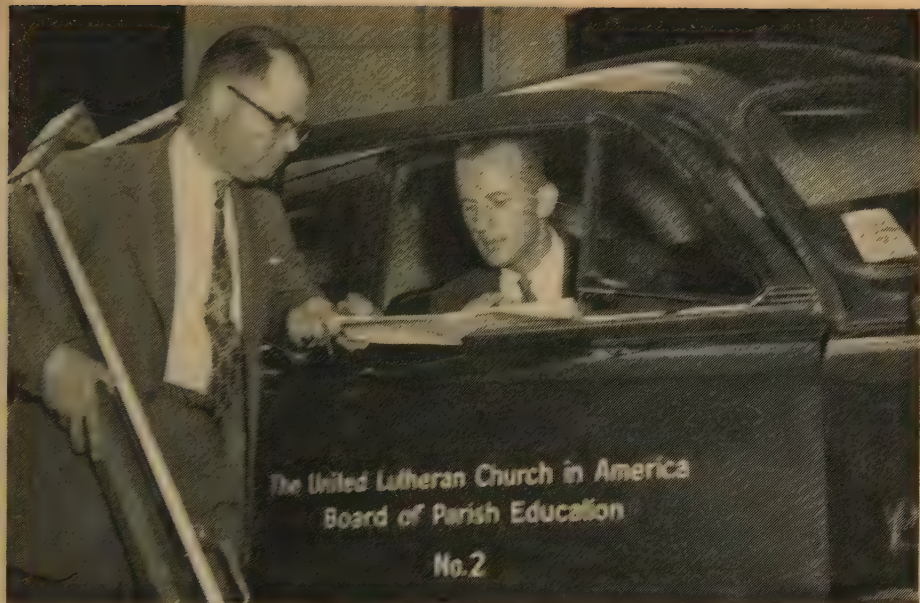
THE BOARD has many other services which it sends out on the shoulders of

the "Eleven." One of the most interesting is "educational evaluation." In this program the congregation wishing to be evaluated studies its own work, using a guide sent out by the board. Then comes D-day when one of the "Eleven" surveys each class and department of the church school, making notes to be used in the staff meeting which follows.

Teachers like to be at their best when the "visiting expert" observes them in action. Most of the staff of teachers and officers are very co-operative. A few resent the visit and become embarrassed. In a nursery class, just as the visiting expert was observing the class the teacher asked the children to get up off their rug, bow their heads, and fold their hands "to give thanks to God for all the good things God gives them." But at the peak moment of reverence, one bow-tied three-year-old piped up: "We're having chicken for dinner."

Later, in the evaluation meeting, the field secretary assured the teacher that such conduct was normal for three-year-olds. What's more, he reminded the teacher that she set up the chain of thought by suggesting what God gives. To that lad, gifts from God included chicken for dinner!

EVALUATIONS HAVE PROVED especially helpful just prior to building or remodeling. The "Eleven" counsel congregations: "Don't freeze your mistakes in masonry." Instead, congregations are urged to build their educational programs first and then plan a building to house their needs. This saves many headaches and heartaches. An evaluation shows how a school should be graded, how many pupils should be in a class, why boys and girls should be grouped together in classes. It also shows how to make the education program flexible, interesting.



TWO OF THE "APOSTLES" PLAN A TRIP

Pastors J. William Wahl and Reese study map as they load up one of the Parish Education Board's station wagons outside the Muhlenberg Building in Philadelphia

Grace Church in Pottstown, Pa., has just completed two-thirds of a building program which eventually will cost about half a million dollars. The church and the educational building are completed; the social hall is still to be built. The structure is one of the show places of the area.

Long before its building plans were completed, however, Grace Church began to work on its educational program. A member of the board's field staff was called in to guide the group in planning its future work. The field worker began by conducting an evaluation which revealed present and future needs and also what adjustments should be made to establish an effective educational program.

Because it studied its needs and then built around them, Grace Church has an outstanding and well-functioning program and building. And those who remember

the cramped basement and nave used before can hardly believe it.

THE ROLE OF THE FIELD secretary in the meetings at Grace was to help choose the best type of grading, room arrangements, furniture suited to educational needs, incorporation of features such as a leadership class, a new and interesting program of adult education, and provision for activities during the week as well as Sunday. Where there are differences of opinion the field secretary represents the objective side of the issue and helps lead to wise decisions. In Grace Church there was a difference of opinion as to whether to put part of the children's division on the second floor. The field secretary cited the many advantages of placing them on the first floor. The suggestion was thoroughly discussed and later adopted.

Another big area of work for "The Eleven" these days is the new Children's Program of the ULCA. Many congregations haven't yet heard of or acted upon the new plan. Items like Stewart and Stella, Children's Budget, Enrichment Kit, and "Let's Go" are not yet well known throughout the church.

Field secretaries know that the new program works. They have many demonstration centers to cite as examples. But a new program takes promotion and the field secretaries have plenty of work to do before the features of the program are known and accepted.

Some features of the Children's Program require versatility on the part of "The Eleven." Even making dolls is requisite for workers in our children's division. You see, Stewart and Stella (attractive dolls) are the mascots of the children's stewardship program. And congregations everywhere are asking for patterns. They want a Stewart and Stella for their mascots. Just the other week a lad in a New York Sunday school asked his teacher: "Where's Stewart today? Is he sick? I haven't seen him."

Do "THE ELEVEN" see results of their work? Usually not often, at least for a while. But now and then something happens that tells them how important their

job is. Recently a Sunday school superintendent who is also a public school principal, told one of "The Eleven": "Our church school staff is so good that I'd gladly take them over to the school in exchange for our staff there!"

That's high praise—and they deserve every word of it. But it didn't just happen. Years have been spent in the development of the program. Leaders are trained in methods. Teachers visit pupils and prepare well for group sessions. The congregation has taken its job of education seriously. Today it's a pattern for countless other congregations to follow. Congregations like this offer deep and abiding satisfactions to "The Eleven."

Right now "The Eleven" are engaged busily in meetings all over the church. Their activities are as varied as the needs of the church: one is meeting with a parish education committee of a synod, another is conducting a conference on weekday education; several are on long trips speaking about the new Children's Program and Weekday Education; one is in the office selecting the filmstrips, slides and movies to be used with church school lessons; two are busy with Sunday-school-by-mail in Canada. Representatives of the church, they're working to make the Gospel effective in the lives of two million children.



THE SIMPLICITY of a little child comes naturally to a little child, but the understanding of that simplicity by an adult (a vitally important matter in teaching) is either a heaven-sent gift which very few people, particularly men, possess, or it is the product of painstaking effort and study which not many people are willing to undergo.

—From *Education into Religion* by A. VICTOR MURRAY (Harper)

Boards—Centralized or Independent?

By ALBERT P. STAUDERMAN

Report at Toronto will urge greater powers for Executive Board, uniform procedures in working conditions, salaries, pensions

WHEN THE United Lutheran Church was organized in 1918, there was some fear of centralized authority. To avoid this and to prevent any small group from gaining "control" of the church, original plans called for the assignment of major activities to separate elective boards.

As a further precaution, the headquarters of these boards were to be scattered throughout the eastern United States. Baltimore was to be the site for foreign missions and deaconess work; Philadelphia for publication and Sunday school work; Pittsburgh for home missions; Harrisburg for Slav-Hungarian missions; New York for West Indies and Northwestern missions; Chicago for inner missions; Washington for education; Richmond for ministerial relief.

Time proved that the fears of the founders were exaggerated. Gradually the work of the boards was found to be more effectively carried on from central points and mergers of the multitude of boards were accomplished. As a result, 36 years after the organization of the

ULCA, the number of elective boards, committees and commissions has been reduced from 17 to 12!

Of these 12, only three are actually located in the sites designated for them by the first convention. The Board of Education still holds forth in Washington; and the Publication and Parish Education boards have their headquarters in Philadelphia.

THE REPORT OF THE Commission on Organizational Structure which will be presented to the Toronto convention of the ULCA in October recommends further streamlining. All boards and agencies should be concentrated in Philadelphia or New York, the report recommends, ordering the Board of Education to move to New York's Church House "as soon as space can be made available." The Board of American Missions is to absorb the last remaining other mission board, the West Indies Mission Board—although for some years membership has been identical.

Each of the major boards of the ULCA comes in for some attention in the commission's report. In some cases, their work is condensed into more sharply defined limits. In others, provision is made for expansion. Coming off best is the Board of American Missions, which is asked only to absorb and thus eliminate its special West Indies Board. Probably hardest hit is the Board of Social Mis-

This is the third in a series of articles on the Report of the Commission on Organizational Structure which will present 118 recommendations and many constitutional amendments to the delegates at the ULCA convention in October. Previous articles have dealt with finances and pensions. Next week's will deal with recommendations affecting the officers and general functions of the church.

sions, whose Department of Evangelism is to be transplanted into the vineyard of the Executive Board, where it may intertwine more beneficially with the other boards of the church.

Broader duties should be assigned to the Executive Board, the commission report recommends, adding that membership on the Executive Board should be increased from the present 15 to 21 members. Actually, the principles put down in black-and-white in the commission's report simply represent a certification of many present practices. Between conventions, the Executive Board should "coordinate and exercise a general oversight over the work" of all officers, boards, agencies and auxiliaries. This very proposal was made at the 1918 organizing convention of the ULCA but the Constitution makes the milder provision that it should "receive reports as to the work and needs of the several Boards."

NEW PROPOSALS of the commission would give the Executive Board some additional powers. In exercising the "oversight" mentioned above, it could adopt standard personnel practices for all boards, including the setting of salary scales for employees of boards. It might also plan centralized purchasing, office service, travel, housing and recruitment for the boards.

In a different recommendation which does not affect the Executive Board directly but affects all the other boards and agencies, the commission recommends that the comptroller of the ULCA "shall have general supervision over all the accounting procedures and practices relating to finances and properties of all boards, agencies and auxiliaries." The comptroller is also to "serve as the comptroller of all boards." This procedure would place all expenditures of all

boards under direct and constant scrutiny by the fiscal officers of the church.

The major special recommendations affecting the existing elective boards of the church include the following.

Board of American Missions

—"shall take the necessary steps to effect the consolidation of the West Indies Mission Board with the Board of American Missions . . ." This move is reported to be already well toward completion.

Board of Foreign Missions

—"shall adopt a policy of appointing commissioners for specific foreign fields" who "shall make regular trips to their respective fields for the purpose of surveying the effectiveness of the work in each area."

—"shall seek to establish on the campus of an existing Lutheran educational institution a Lutheran missions school." Such a school would provide specialized courses of study to benefit both the individuals enrolled and the missions work of the church. Costs would be borne primarily through tuition payments, but the Board of Education would help subsidize the enterprise, if necessary, through grants-in-aid.

Board of Social Missions

—"shall have as its function "the promotion of the causes of inner missions and social action in the name of the church." The commission calls attention to the recommendation that the Executive Board is to serve as a "clearing agency for review and approval, or formulation, of pronouncements which state the official position of the church."

As mentioned above, evangelism is removed from the responsibility of the Board of Social Missions and is made a department under the Executive Board in another recommendation.



BOARD AND STAFF
ULCA Social Mission Board as it was constituted in 1952

Board of Deaconess Work

The commission criticizes present restrictions in the diaconate whose "tendency is to make of the diaconate a Sisterhood which approaches an Order." The work should be expanded to include women who wish to give full time to the work of the church, even though they do not contemplate a full adult lifetime of such service. In connection with this the board is instructed to "formulate and submit to the 1956 convention a plan for qualifying women to be set apart as deaconesses at the conclusion of a training period less than the presently required five years." Academic restrictions of the diaconate have been raised to the point where expansion is restricted, the commission says. Five years of college and deaconess school training are required for some kinds of specialized work, but a way should be found whereby others with less training may also serve as deaconesses in our church.

Placement of deaconess training school graduates shall be the responsibility of the Board of Deaconess Work, rather than of the motherhouses, says another

recommendation. In the past, the ULCA has often seemed to have two separate diaconates because there are two distinct motherhouse establishments, the commission claims. The Board of Deaconess Work is instructed to take over from the motherhouses the "general guidance and direction" of all deaconesses, and the board shall have "responsibility for curriculum standards for training schools, fitness standards for candidates, placement services, and garb design" as a further means of erasing the "distinction between graduates of the two schools."

Board of Pensions

Except for the provisions that generally apply to all boards, such as supervision by the Executive Board and the use of the ULCA comptroller as their own, the special recommendations applying to pensions were reviewed in last week's article. (*See THE LUTHERAN*, Aug. 25.)

Board of Education

—its name "should be changed to Board of Higher Education."

—its "offices . . . shall be moved to the

Lutheran Church House in New York." The present location in Washington makes it unable to achieve the close relationship and co-ordination with other general agencies that it should have, the commission states.

—"financial grants-in-aid to colleges and seminaries" shall be made only upon the basis of emergency needs of institutions, thus precluding year after year continuing grants-in-aid to most of the collegiate institutions of the church." Colleges and seminaries are not dependent on the present small annual grants made by the board, the commission points out, and the board has no control over or ownership of the institutions. By making grants only in cases of need, the board will be able to contribute more effectively to the maintenance of financial stability of the schools.

ULCA control of seminaries is also envisioned in a recommendation which directs the president of the ULCA to appoint a committee to study the desirability and feasibility of ULCA ownership and control of seminaries and to report its findings and recommendations to the 1956 convention.

Board of Parish Education

—shall have a "Director of Editorial Work" as a sort of editor-in-chief.

—shall be separated from Board of Publication support, with all its funds "except from auxiliaries" coming from the budget of the ULCA. In connection with this, it shall have complete jurisdiction over the selection of and salaries of its editorial staff, a function which it now shares with the Board of Publication.

—shall take over the L-O-Y-A-L program (League of Young Adult Lutherans), a function now conducted by the Luther League. In this way the program on behalf of young adult Lutherans will

"be considerably intensified," since the board will be able to aid in co-ordinating the efforts of all three auxiliaries.

Board of Publication

—shall take over editorial responsibility for THE LUTHERAN. The Committee on Church Papers should be discontinued with a department or committee of the Board of Publication assuming its duties.

—shall elect the editor of THE LUTHERAN. This is at present done by each convention for a two-year term upon nomination by the Committee on Church Papers. —shall make the editorship of THE LUTHERAN a separate full-time office. At present the editor also serves as editor-in-chief for the Board of Publication's entire program.

—shall have general responsibility in aiding in the production and distribution of all slides, films and filmstrips throughout the church, including the publication of an annual catalog. This was the situation before the 1952 convention, when the Board of Publication was relieved of the responsibility for this function. Now "each agency is permitted to distribute its own audio-visual materials" and "congregations are frequently confused as to the organization to which they should make their requests" for them, the commission says.

—"shall enter the Contributory Pension Plan for all its employees, except for plant employees, after they have attained five years of service." At present the Board of Publication maintains its own pension plan. As the church's largest employer of lay personnel, the Board of Publication has faced problems in the field of adequate pensions for employees which other boards do not have, including adjustments for social security, labor union restrictions, and provisions of a similar kind.

COMMENTS ON COS REPORT

Presidents and executive secretaries of the various boards of the church were asked by THE LUTHERAN to submit their observations on the report of the Committee on Organizational Structure, particularly as it affected their own boards. The replies will be published as fully as possible for the guidance of delegates to Toronto and for the information of church members.

By Dr. R. H. Gerberding Executive Secretary, Board of American Missions

THE COMMISSION on Organizational Structure was kind to the Board of American Missions. Its report addresses only one recommendation directly to this board, and makes only one other suggestion referring to it. Both coincide with present board aims.

Even in its recommendations affecting boards in general, it seems to be seeking to make official and permanent the best relationships that currently obtain. It patently favors a high degree of concentrated supervision and authority.

It is this secretary's opinion that the present splendid unity between the boards, their personnel and the whole church is due largely to the confidence inspired by the present officers of the church. He is of the opinion that this spirit will not be enhanced or preserved by making legal and compulsory the counsel and supervision that is currently being exercised. There is no guaranty that successors to today's church administrators will be as keen of perception or as cognizant of the spiritual objectives of the church's operations as those now holding office.

On the other hand, faith in the divine guidance of the church gives one assurance that there is no reason to fear that

future officials will be less consecrated and less discerning. Likewise there is no reason to believe that authority vested in one central controlling agency or person is any safer if indeed as safe as the same responsibility in specific realms placed upon the several more or less autonomous boards and agencies as they now exist. It is the spirit, not the letter that avails. And the Spirit of God is distributed to all believers, and not concentrated upon a few. That is one element in the power of the church.

The report as a whole is a splendid tribute to the spirit of the ULCA and its current manifestations. But this board staff member sees in it a reflection of the present generation's misgivings about democratic processes and its quest for security in concentrating authority higher and higher above the people. He therefore believes that the convention should be closely analytical of the report and carefully selective in adopting those portions which would curb rampant separatism and promote the finest common understanding and action in fulfilling every phase of the church's God-given task.

By Dr. C. Franklin Koch Executive Secretary, Board of Social Missions

ONE READING the report of the Commission on Organizational Structure is impressed with its breadth and objectivity. While not in total agreement with every recommendation, continued study convinces the reader that the report provides a good basis for considering reorganization.

Naturally as the executive secretary of the Board of Social Missions I am primarily concerned with those recommendations which would affect its work. These center mainly about Recommenda-

tion C-8, page 17, which reads:

"The Department of Evangelism shall be separated from the Board of Social Missions and established as a Department of Evangelism responsible to the Executive Board."

As one who has shared in the development and direction of the whole social missions program for fifteen years and who is devoutly thankful for the blessings which God has bestowed upon the varied activities of the board's work, I can see both arguments against and arguments for the proposed action.

NEGATIVE

1. There is a definite relationship between Evangelism, Inner Missions, and Social Action. They are not three divergent activities placed under one head primarily for convenience. In the words coined several years ago by one of the staff secretaries, they are "inextricably intertwined." The red thread which binds them in unity is that the three have a central dynamic, the redemption of man and society through the Gospel. Interestingly enough two other Lutheran and three non-Lutheran bodies have been giving serious consideration during the past two years to a combination of activities, similar if not identical, to those now grouped under Social Missions. A pertinent question is, "Why disturb a natural relationship?"

2. Is not the ULCA headed toward centralization or concentration of power by placing Evangelism as a department under the Executive Board? It already has Stewardship, Architecture, and Press, Radio, and Television. Will the Executive Board have time to supervise properly an activity which, if properly emphasized throughout the church, will demand increased time and thought? Only by such direction can evangelism become the vital

function of a growing church.

In my judgment such proper direction would demand that a "Consulting Committee," large enough to be representative and small enough to be functional, meet more frequently than a board, and would eventually become an "appointive board" under the Executive Board. Is that a trend the church wishes to encourage?

3. In stating that evangelism is a part of the work of every agency of the church and making that statement the basis of its recommendation that evangelism be made a department under the Executive Board the commission has not distinguished between the broad conception of evangelism which is the total work of the total church and the evangelism which is primarily a congregational function.

If the broad conception of evangelism is under review, then the proposed Department of Evangelism would have to review and make recommendations on all aspects of the work of every board. If congregational evangelism is the chief issue, then a Department of Evangelism could probably function under the Executive Board, the Board of Social Missions, or in connection with the Department of Stewardship in some new board. As a congregational function it would not have to be related directly to all of the boards of the church.

The commission's description of the functions of such a Department of Evangelism seems to imply a different type of operation than now conducted by the Board of Social Missions. It seems to indicate a consultative and broadly educational function, rather than an operative and direct leadership function. Does the commission then imply that synods would operate their own evangelism programs on their own territories?

AFFIRMATIVE

1. Having given full one-half of my time and energy during the past ten years to evangelism, I can concur with the statement "By placing the department in this recommended organizational relationship, evangelism will be integrated more readily and more intimately with the work of all agencies and achieve broader emphasis in the life of the church."

Recognizing that there has been a heartening growth in the response of synods and congregations to the program of Evangelism, yet it has been peripheral and spasmodic in too many areas. This is partly due to the fact that the Board of Social Missions has never had sufficient funds to call what it felt to be the necessary staff to promote a continuing and aggressive churchwide program. The board has always been conscious of the weakness of spasmodic and sporadic Evangelism endeavors whether congregational, synodical, or churchwide. That handicap it hopes will be removed by the adoption at the coming convention of its proposed churchwide program.

2. Looking back over fifteen years and seeing now the beginning of a harvest resulting from the planting and watering by the board, recognizing always that God gives the increase, this may be the time for a change which will permit another agency to be used of God for further cultivation and a richer harvest. Such a step I could not in conscience oppose.

IN REGARD to Recommendation F-5 and the amplifying Recommendations F-6 and F-7 my comment will deal with only one sentence, namely "Each of these departments (Inner Missions and Social Action) shall be headed by a director and such additional staff as is deemed advisable."

The present secretaries for Inner Missions and Social Action are doing more work than the church can rightfully expect of any two secretaries. Each convention has directed new activities to each of these departments. That is as it should be. But, if such additional assignments are to be continued, there must be a more generous attitude on the part of the church to increasing the staff personnel. I make this plea not for myself but for my co-workers and those who will follow in our steps.

THE PRESENT constitution of the Board of Social Missions states one of its functions is "To study the moral and social welfare of humanity in the light of Christian principles and to counsel the church in the solution of the problems of society."

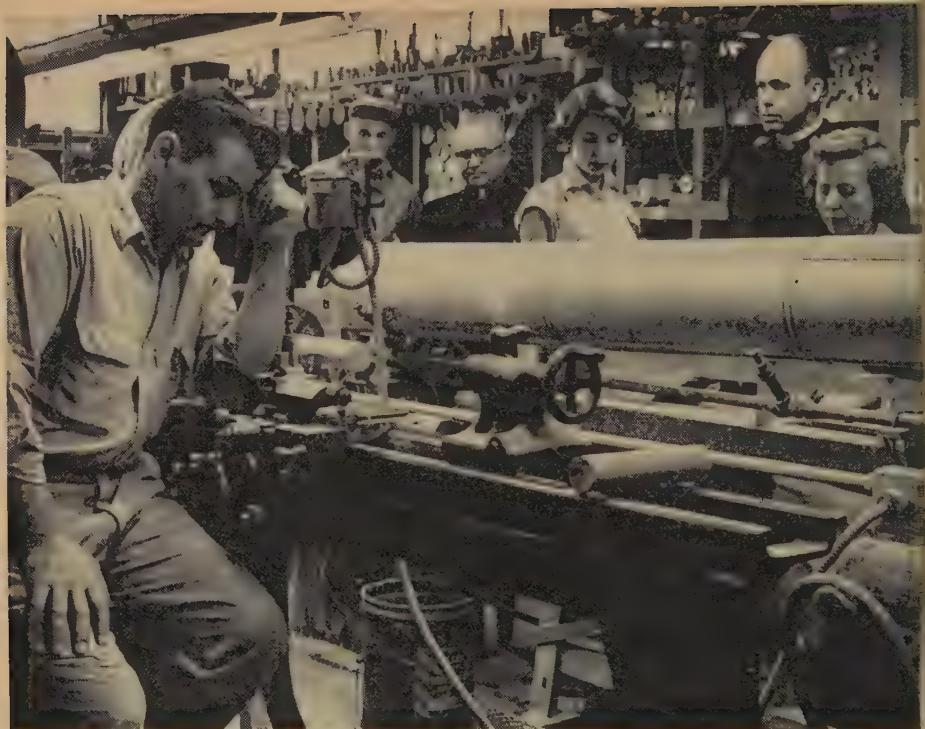
I hope that "the specific duty of the Executive Board to serve between conventions as the clearing agency for review and approval, or formulation, of pronouncements which state the official position of the church" (Recommendation C-1) will not restrict the Department of Social Action from making available to the church proper materials to stimulate conscience and action in regard to vexing social issues.

"I'm all for it," says Dr. Charles B. Foelsch.

"Many questions arise in my mind," says ULCA Treasurer Edmund F. Wagner.

"I expected more recommendations," admits M. P. Moller, Jr., president of the Board of Foreign Missions.

See next week's LUTHERAN for a full statement of these and other church leaders on the report of the Committee on Organizational Structure.



THEY PAUSE TO PRAY

A PICTURE STORY

American industry is becoming increasingly aware of the value of religion. Many factories and industrial plants have full-time chaplains to minister to the moral and spiritual needs of employees. Some have small chapels where men and women can enter for prayer or meditation. Others have religious services during lunch periods or at other stated times.

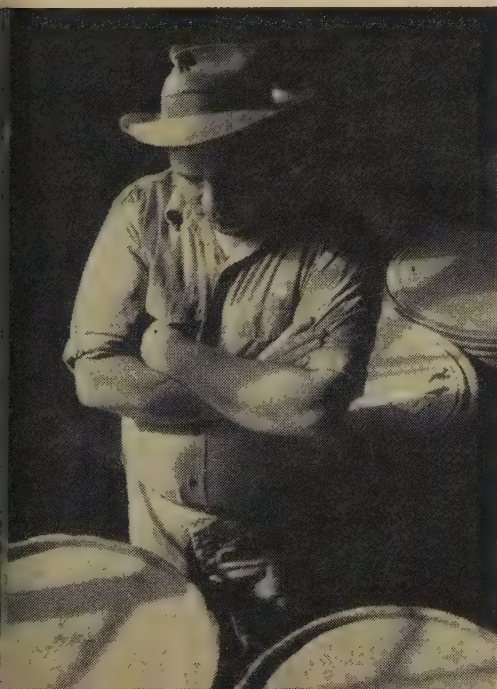
At the Stupakoff Ceramic and Manufacturing Company plant at Latrobe, Pennsylvania, all work comes to a halt twice each Wednesday. For the first shift at 9:30 A.M. and for the second shift at 5 P.M. there is a fifteen-minute pause. Machinery stops. Work is suspended. Typewriters in the business offices stop their clacking.

Employees are requested not even to engage in conversation during this period, but to remain in prayer or contemplation as a "meditation program" is broadcast throughout the plant (see pictures below).

The program begins with three minutes of music, followed by a one-minute address by the company's president, Semon H. Stupakoff. A guest minister then delivers a brief sermon and music rounds out the program.

No one is compelled to participate, but interest runs high among the 600 employees. After the program, officiating ministers walk through the plant, talking briefly to workers. All sixteen of Latrobe's churches participate in turn in the program, which is rebroadcast over the local radio station.

The Rev. Karl E. Knisely (opposite page, upper right) of Latrobe's Trinity Lutheran Church is manager of the program.





Mr. Stupakoff (holding paper) delivers one-minute address during a typical "meditation program." Others participating are the Rev. Mr. Knisely (at left), the Rev. Bronislaus Mieruniski of the local Roman Catholic Church, and an engineer from the radio station which will rebroadcast the program to the Latrobe area.



Religious services of a different sort are held each weekday during the lunch period at plant of the Hudson Motor Car Company in Detroit. Programs of a "revival-meeting" type are conducted by employees, some of whom are ordained ministers.

There's a Joyful Harvest in Japan

By EVANGELINE M. MEYER

Prospects for Christian missions in a farming village looked bleak, but a missionary's faith was rewarded

PROSPECTS FOR A harvest of souls in the rural village called Minoridai—"Joyful Harvest"—were bleak the day the first meeting was scheduled there. The building in which the meeting was held hardly deserved to be called a shack. The weather was cold and there was no heat. Most discouraging of all, when the hour for which the service was announced arrived, not a single inhabitant of the village came.

Unless one could see through eyes of faith, he might have considered the situation hopeless. But the missionary who had been begging for a pastor to come to this village to preach the Gospel *could* see with the eyes of faith. She already had the assurance of what she hoped for, and was convinced of what could not yet be seen.

That hope became reality before the eyes of all one Sunday afternoon last spring when during an hour of baptisms 48 men, women, and children came forward one by one, and with bended knee and bowed head were received into the church. Eleven entire families were among those who confessed Christ on that Palm Sunday.

After the service one father said, "I first heard of Christianity 20 years ago; and though I have heard of it occasion-

ally since then it never interested me until it was preached here in our village. Now that I know what joy it has brought to me and my family I know what it can also do for our village. This day is the high point of my life, and the beginning of a better day for this village."

MINORIDAI WAS THE site of a camp of the Japanese army during the war. Buildings in which many of the villagers now live, as well as those where the Sunday school, kindergarten, clinic, and town offices are housed, were army barracks. When the war ended the government gave the soldiers stationed there the choice of returning to their homes, or remaining there with the agreement that if they worked the surrounding farm land for a given period of time, paying a stipulated sum to the government yearly, the land and buildings would at the end of that period become the property of the village. Some of the men returned to their former homes, but some had nothing to return to. Although they had never engaged in farming before, they were grateful for this opportunity to earn a living and make a home in war-ravaged Japan, and set to work to establish a co-operative rural community.

Life is not too pleasant for children of farmers in Japan. Field work requires the full time of both man and wife. Infants and very small children must be carried along to the fields on their mothers' backs, while children too heavy to

Mrs. Meyer is the wife of the Rev. Alexander Meyer, a missionary in Japan and a member of the Wartburg Synod, who started the work at Minoridai and is pastor there.

be carried must fend for themselves throughout the day. We generally think of the country as a place of wide-open spaces where children can run and play freely, but there are only dusty roads and narrow paths between fields for the children of Japanese farmers to play in. Furthermore, mother must cook the day's supply of food all at one time early in the morning, so meals consist of cold cooked rice and little else.

Miss Anne Powlas, missionary engaged in social service work in this area, opened a day nursery and kindergarten for the children of Minoridai village. Needless to say, the mothers were overjoyed that their children had a pleasant place of happy activity to spend their days, and they were deeply grateful to whatever agency it was that was helping them in this way—something vaguely known as the church.

A RIPER OPPORTUNITY for teaching the Gospel has probably never presented itself in Japan. Miss Powlas sought someone to come to Minoridai and preach the Word. Finally a missionary was able to go. The complete absence of a congregation that first Sunday did not daunt Miss Powlas' spirit. She knew exactly where to find the villagers, and out to the fields she went.

"You said you wanted to learn about the Christian religion. I have brought a pastor, and he is waiting at the meeting house now. Put your tools down for an hour and come with me!" They came.

But these farmers who were used to working seven days a week could not be expected to leave their work in such an abrupt manner too often, so in the beginning services were held only once a month. The people stayed in their fields working until a signal was given that the missionary had arrived and the service

was about to begin. The president of the village devised a most effective signal. He picked up the portable fire siren and rode through the village paths on his bicycle sounding the siren. Unfortunately this effective means of announcing the service had to come to an end when the fire warden of the district heard of it and disapproved.

After six months or so, the missionary found a capable and consecrated young seminary student to work with him and the schedule was increased to two services a month. From that time on the work picked up momentum. That summer a young woman evangelist, who had completed one year's training at a Lutheran Bible School, was engaged to direct the Sunday school and to give individual and group instruction to the women. In the fall the seminary student now actively engaged in several other evangelistic projects, was replaced by a seminary graduate, or "internee."

YOUNG ISHIDA-SAN was in his fifth year at the Lutheran Theological Seminary. He seemed to be unusually blessed with the qualities required in a pastor, and throughout the church there were groups waiting for his graduation, hoping that he would be assigned to them for his two years of internship preceding ordination. Graduation is in March, and shortly after the first of that year the school authorities felt it necessary that all the students have physical examinations. There was a brief period of anxiety while awaiting the reports of the examinations, and then the blow. Three of the students had tuberculosis. One was Ishida-san.

The ideal place for Ishida-san to recuperate was the little cottage out in the country belonging to Miss Powlas. It was quiet, there was an abundance of fresh air and sunshine, Ishida-san could

have all the milk he could drink from Miss Powlas' cows, and a large government TB hospital, where he could go for regular treatment and check-ups, was within walking distance. So when the other graduates left to take up their new fields of labor, Ishida-san went to the country to rest.

His progress was so good that by fall the church officials felt he was ready to take on a little work, and suggested that he work with the missionary in Minoridai, not too far from where he was living. As his strength increased he was able to do more, and before long services were being held every Sunday at Minoridai. The villagers who had responded continued their course of instruction leading to baptism under his able teaching.

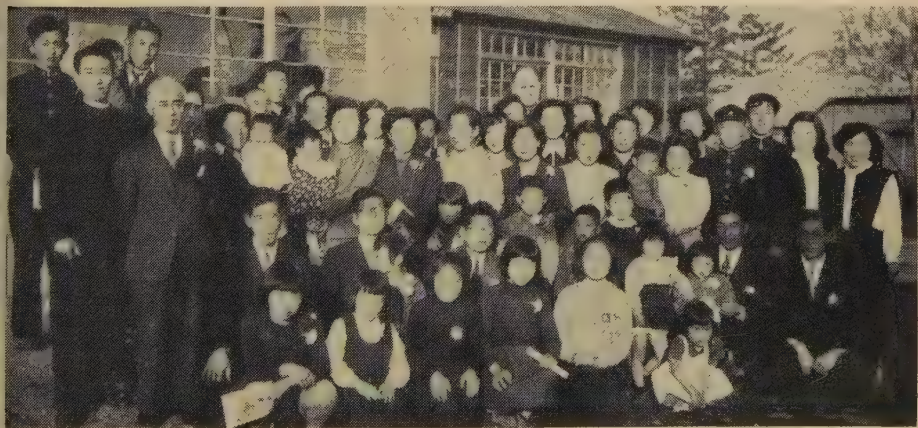
The opening of a medical clinic by Miss Dorothy Auxt, missionary nurse, was also big news that fall. Now the clinic is in operation every Saturday, with Miss Auxt, a Japanese nurse, and a young Christian doctor, a member of one of our Lutheran churches, in attendance.

And so the work progressed through the winter until that warm Sunday afternoon this spring. The same building

which had appeared so bleak and disheartening less than two years before was filled on the day of "Joyful Harvest." A new pulpit and lectern, made by the men of the village, were in place. On the altar were flowers and palms.

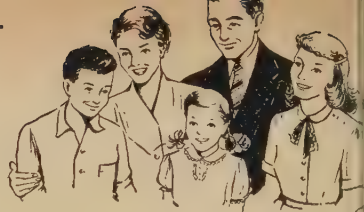
The congregation which two years ago had yet to learn its first Christian hymn, sang heartily the Palm Sunday hymns and the full Lutheran liturgy. Then came the baptisms, and a new congregation was born. Although these people have very little of this world's goods they are ready and eager to give what they have. They have already provided a house—the finest in the village—for the pastor. Now they are offering a large tract of land to the Japan Evangelical Lutheran Church if it can be used for a church building. This year an electric train line will come through this area, with a station at Minoridai. Naturally the value of the land will soar, but the village is still offering it to the church.

We can see this too now, though only with the eyes of faith—a beautiful church building with a cross, a steeple, and a bell, in the center of Minoridai, the village of the joyful harvest.



FRUIT OF THE JOYFUL HARVEST
Group baptized on Palm Sunday at Minoridai

NICE WHILE IT LASTS



"How DID we ever get into this?" Dan straightened up from fixing the castors on Susie's bed and wiped the sweat out of his eyes.

"We-ell," I explained, "it was such a nice cool afternoon. Help! Don't strike me! Pete, how about your going down and fixing a nice cool pitcher of lemonade for everybody? There's some frozen in the refrigerator."

"Yes, Pete, that's the most sensible suggestion I've heard around here for a long time. Nothing like it to spur the weary worker on his way. How about the bureau, Connie? Did you say that goes between the windows?"

"That stays where it is," Karen put in. "My dressing table goes between the windows. Then Susie can have her dolls all lined up in that corner. This is going to look really neat."

SUSIE WASN'T saying much. She was even more surprised than the rest of us at the change in Karen since her return from camp. I had expected her to seem more grown up after the experience. I had even been prepared to have her glad to see the family after being separated from us. Still, the change was more than a bit startling.

We've all realized for some time that our sleeping arrangements needed changing. We put Karen in a room by herself when she wasn't ready to go to bed with the younger ones. Then she needed a quiet place to do her homework. But lately there's been friction between Pete

and Susie, as their interests have grown more and more different. However, we let things slide along till this week when Karen took the initiative.

"I THINK I'd like to have Susie in my room. After all, we're both girls and I don't mind her doll junk all over the place the way Pete does. Lots of girls brought dolls for on their beds at camp and it looked cute in our cabin. But I sure would be ashamed if I was Pete and let any of the boys see that room of theirs. That tea set and doll table! That looks awful in a boy's room!"

"No worse than the football helmet and baseball stuff in mine," said Susie.

"That's what I mean. We can have an all-girls' room and Pete can have an all-boys' room. O.K.?"

"O.K." But it didn't take a mirror reader to see that Susie was more than a little bewildered. For years Karen had shoved her aside as too little to be bothered with unless it were to "mother" her in a bossy sort of way. The change was so abrupt the poor child was not sure where she stood.

Karen seemed sure, however. She was still in the saddle, but she had a new self-confidence that made it unnecessary to keep Susie in her place. Pete, too, was less of a worry to her and deserved his place in the sun.

"Shall I bring this pitcher upstairs?" yelled Pete. "It's awful heavy!"

"We're almost done, aren't we?" said Dan hopefully. "Let's go down."

"Susie and I can fix our clothes in the closet tomorrow," agreed Karen. "Pete, we're coming!"

DAN AND I stopped to wash our faces and hands. "How long can we expect the honeymoon to last?" Dan grinned at me in the mirror as he towed his dripping face.

"Hard to tell. Let's just enjoy it while it does last."

"You can say that again. Even moving all that stuff this afternoon seemed like half the effort without the youngsters yapping at each other. Half the time I've only a vague idea why they start and this time I sure don't know why they've stopped. All I know is, I prefer it this way."

In the kitchen Pete had poured frosty glasses for us. "Um, this tastes good," said Dan, whereupon Pete seemed to stretch two inches. I bit back the comment on his dirty hands that would have taken him down three. Better a few germs and happy hearts. Besides if there were germs in the lemonade it was too late to do anything about them short of emptying the drink down the drain!

"I'll get the cookies," offered Susie, "and we can have a tea party outside under the tree."

I WAITED till the others had agreed before I said anything. Then I got in my two cents' worth on the subject of clean hands. Not only Susie but the others laughed at the idea of touching food with their "housecleany hands," as Pete called them. As they lined up at the sink to wash off the grime, I couldn't resist a little self-congratulation. Maybe the change isn't all in Karen. Maybe I'm a little more tactful myself.

The tea party under the tree seemed like such a good idea, we decided to have supper there as well. Afterwards the

children burned up the paper plates while Dan and I relaxed with our coffee.

"Almost makes me feel I could risk taking the children along on that trip to the seminary with Charlie Mawson."

"Murder! I'd forgotten all about that. Is Pastor Ittel going?"

"Sure. After all, the important thing about an assistant is that he shall be the sort of person the pastor thinks would be of some real assistance."

"Well, the whole thing makes me very tired. If there hadn't been such a lot of dilly-dallying, you might have been able to get someone this year. But about the children. Do you realize that this time next week they will all be back in school?"

"Say, that's right. Time sure flies."

"And the things you think will never get here do land on your doorstep eventually. The dresses I promised to make the girls for their first day at school still need buttonholes. The meetings I promised we could have here start week after next and I haven't done a thing to get ready."

"And the first meeting of the ushers' club is next week."

"Never a dull moment!"

"But a few peaceful ones—like this." He leaned back cuddling his cup in a way Mrs. Post would not approve.

WE WERE so quiet for a while I noticed the bird calls in the silence. Suddenly Karen came racing from the house, the other two streaming behind her. "Oh, oh," muttered Dan, sitting up quickly, "I guess the honeymoon is over. Oh, well."

"Daddy," demanded Karen, "can we have our evening prayers out here, like we did at camp? Susie, where's the Bible?"

"Why, sure, honey. Why, sure thing." Then under his breath to me, "Not over after all. How about that?"

KNOW THE BIBLE

A SERIES OF COMPARISONS OF THE KING JAMES AND REVISED STANDARD BIBLE TRANSLATIONS

By **RALPH D. HEIM**

"NEW STREAMS of light come in through a thousand windows . . ." This is how one reader describes what he calls the "thrilling experience" of reading through the Revised Standard Version.

To find something new in something old is always exciting. This joy of discovery awaits a reader of the RSV on almost every page. There are new vistas of thought, new stirrings of feeling, new impulses to action everywhere—because old passages are freshly phrased.

This new light flashes even in such unexpected places as these obscure verses from Old Testament books.

Second Chronicles. Hezekiah, King of Judah, having taken a military posture toward the invading Sennacherib, addresses the people.

(KJV) For there be more with us than with him: With him is an arm of flesh; but with us is the LORD our God to help us, and to fight our battles.

(RSV) "For there is one greater with us than with him. With him is an arm of flesh; but with us is the LORD our God, to help us and to fight our battles."

(2 Chronicles 32:7b, 8a)

Ecclesiastes. One of the authors of this book echoes what the Deuteronomic author has said and Jesus will quote, "Man cannot live by bread alone."

(KJV) He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.

(RSV) He who loves money will not be satisfied with money; nor he who loves wealth, with gain: this also is vanity.

(Ecclesiastes 5:10)

Lamentations. A three-year siege (589-586 B.C.) had resulted in frightful destruction in ancient Jerusalem. Yet great-souled poet praises God out of the wreckage.

(KJV) It is of the LORD's mercies that we are not consumed, because his compassions fail not.

They are new every morning; great is thy faithfulness.

(RSV) The steadfast love of the LORD never ceases, his mercies never come to an end;

they are new every morning;
great is thy faithfulness.

(Lamentations 3:22-23)

Ezekiel. The priestly prophet of the exile in Babylonia is debating for God among his displaced compatriots.

(KJV) Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel: Is not my way equal? are not your ways unequal?

(RSV) "Yet you say, 'The way of the Lord is not just.' Hear now, O house of Israel: Is not my way just? Is it not your ways that are not just?" (Ezekiel 18:25)

Obadiah. A prophet is reproaching the "sons of Esau" who had not come to the aid of the "sons of Jacob" when Jerusalem was destroyed in 586 B.C.

(KJV) Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

(RSV) You should not have entered the gate of my people in the day of their calamity;

you should not have gloated over their disaster in the day of his calamity;
you should not have looted his goods in the day of his calamity.

(Obadiah, verse 13)

After you read these verses do you feel as if the windows of truth's temple have been washed?

Social co-operation

QUESTION: At commencement time this past June my husband's college class had its twentieth anniversary reunion. Frank asked me to go with him—urged me—but I declined. I never attended that institution and I could see no reason why I should spend two whole days among people whom I don't know. I wanted him to go with me to my reunion two years ago but he maintained that he didn't have time for it, and he won. Why should I inconvenience myself for the sake of his class affair?

Since June, Frank has been half-peevish at me, and I see no good reason for it. But I would like your opinion.

REPLY: Marriage is a full-scale partnership of husband and wife, whatever more it may also be. It is absurd for either a husband or wife to assume such an attitude toward a college social affair which means so much to the other. Most husbands and wives welcome such opportunities and make the very most of them. People who want to go their own way should think of that before they venture into marriage, discuss it, and reach a conclusion before they start making one another miserable. You evidently have qualms about your arbitrary, vengeful decision or you would hardly be writing about it at so late a date.

Your husband should have accepted your invitation and you should have accepted his. Each could have contributed to the happiness of the other, enriched the whole reunion, and added to his personal satisfaction. One of the many pleasures of the married partnership is to share such experiences and keep up friendships with a wider circle of old associates.

Now, you and Frank should get together on this matter and similar ones, talk them over candidly and pleasantly, acknowledge your mistakes, and decide to behave in a civilized and Christian manner toward one another in all matters in the future.

Domineering mother

QUESTION: I have just become engaged to Tom, and for the first time he has taken me to visit his family over a week-end. I believed I knew Tom, but I found that in his home he is very different from the boy I thought I knew.

His mother rules him in no uncertain way. She really "puts him in his place" as if he were a mere child. And it amazed me that he accepts her "bossing" as if it were the right and proper thing. He is 26 years old, and he submits like a four-year-old. I am wondering whether I can continue to respect a man who is so namby-pamby, and whether this possible mother-in-law may not come between Tom and me.

REPLY: You visited Tom's home a little late. You should have had an acquaintance with his mother and her domineering ways before you entered into an engagement. Such an understanding ought to be based on mutual acquaintance with each other's background and connections. An engagement, of course, is not unbreakable.

Your predicament, however, is not hopeless. If you and Tom will talk this problem over in all its aspects now, come to an agreement, and then operate in accordance with your understanding, the way will be open to a solution of the problem. Go over the whole thing with him, in all candor, without reservations, but with all the good will in the world. Help him to see what his mother is doing to him, and to understand that, once married, his first allegiance and concern must be given to his wife. That will be best achieved by starting on that tack now, so that it may be an established procedure by the time of your wedding. At the same time, both of you should show his parents the utmost respect and consideration for what they are to both of you and what they have done for him in the past.

—EARL S. RUDISILL

Love in the Country

Rural Preaching. By Edward K. Ziegler. Revell, 158 pages. \$2.

The first four chapters deal with the rural minister as a preacher, the rural preacher's gospel, the rural preacher's Bible, the rural preacher's special days. We would expect that any neophyte in the rural parish who is a graduate of a competent seminary would be thoroughly instructed in these subjects.

The author comes into his own field with the beginning of chapter five. He readily admits that "most of the problems with which the minister deals are not urban and not rural, they are human problems." Still there are techniques, customs, methods that are peculiar to the rural parish and among rural people. The last five chapters deal with the "Rural Preacher Talks to His Young People," the "Rural Preacher's New Tools," illustrations, preparation, and the "Rural Preacher's Preaching." Here are many helpful suggestions that will aid a teachable pastor in improving his work with the young and old, in thinking and speaking sympathetically and effectively with the country parishioner, in making a definite impact with the Gospel in his surrounding countryside. Perhaps the most significant reward in reading the book is absorbing the author's own sincere love and respect and understanding of those churches and people located in God's back pasture.

Centreport, Pa.

FRED S. BLANK

Problem of Mark 13

Jesus and the Future. By G. R. Beasley-Murray. St. Martin's Press, 287 pages. \$5.00.

The thirteenth chapter of Mark and corresponding passages in Matthew and Luke contain some of the most controversial sayings of Jesus. His prediction that the end of the world would come within the lifetime of his contemporaries (Mark 13:30) has been used by his enemies to discredit all his teachings. Other scholars, seeking to exonerate Jesus, have tried to prove that large

sections of Mark 13 were not sayings of Jesus, but rather a "Little Apocalypse," that is, Jewish prophecy of the end, mistakenly incorporated in the Gospels.

Dr. Beasley-Murray, an English Baptist, deserves hearty thanks for painstakingly exhaustive treatment which he has given to Mark 13 and its problems. His book proceeds from an amazingly inclusive review of the entire literature published within the last 100 years on this subject. The second part contains the author's own conclusions, amply documented and developed from sound principles of biblical interpretation.

Some of his findings are: The "Little Apocalypse" theory was formulated in response to the radical criticism of D. F. Strauss and cannot stand critical examination. The whole sermon is probably original. This conclusion is borne out both by the Aramaizing, quasipoetical style and by its teaching which can be compared to Thess. 4, 5, II Thess. 1, 2, Rev. 6, John 1:16, and other passages. It is far removed from the fanciful concoctions of Jewish and later Christian apocalypses, such as the Revelation of Peter.

Anyone who has ever puzzled over Mark 13 will find this book rewarding, if he has patience enough to follow the twisting paths of criticism and countercriticism.

Waterloo, Ont.

ULRICH S. LEUPOLD

About the Lord's Prayer

The Prayer of the Church Universal. By Marc Boegner. Translation by Howard Schome. Abingdon, 128 pages. \$1.75.

The Lord's Prayer is timeless. It is universal. It is read and prayed by believers of every church, every race, every age group in more than 1,100 languages. It is especially timely to meditate upon the prayer of the universal church at a period when delegates and representatives of the universal church are meeting at Evanston for the World Council of Churches assembly.

Dr. Marc Boegner, a co-president of the World Council, has given us a message

deeply rooted in the universal Spirit. The writer is a competent expositor of the original language of the New Testament text and the various translations given to this prayer. Quotations from John Calvin, Karl Barth, and other theologians of the Reformed Church are given to illuminate these meditations. They are an up-to-date contribution to the already rich treasury of literature on the Lord's Prayer. It gives a new approach and reveals new aspects—and leads into the sanctuary of "Our Father, who is in heaven."

FREDERICK W. OTTEN

Brooklyn, N. Y.

Value of Natural Theology

Graceful Reason. By J. V. Langmead Caslerley. Seabury. 163 pages. \$2.75.

This book is a brief review of some significant problems of the philosophy of religion. While it lacks the simplicity of C. S. Lewis' writings, demanding sustained attention, a study of this cannot be other than rewarding for the thinking Christian and extremely disturbing for the thoughtful opponent of Christianity.

Chapter 1, a description of natural theology, or philosophy of religion, begins by re-echoing St. Augustine: "Some sort of Godward movement is natural to man because man, even fallen man, is made for God." Natural theology is no substitute for revelation, but it will bring the truly reflective to recognize the need for revelation. The supposed conflict between existentialism and the scholastic approach is analyzed in a way.

Chapter 2 is devoted to defending belief in the survival of the *Imago Dei*. Man, despite the fall, is still a personality, thus reflecting God and needing to be "remade in the image of God in and by and through the redemptive forces let loose among men by the eternal Image Who is also the Eternal Word." This chapter contains a section on ideology as *sin*, and some badly needed warnings against identifying any particular political or economic order with the will of God.

Chapter 3 evaluates the so-called classical arguments for God's existence. "There is

nothing irrational about becoming and remaining a Christian . . . the man who talks loosely and vaguely about 'relying on faith rather than reason' does not know what the words really mean."

Chapter 4 is a discussion of various alternatives to theism. The kinship of Puritanism to Manichaeism is noted; the importance of eschatology is stressed, but not to the exclusion of a sociological interest in the present. The world and human existence matter because they are God's; life in this world matters because in human society here (no individual is ever an isolated unit) we prepare for life in God's kingdom.

Chapter 5 on the theology of nature stresses that this is God's world, and that the presuppositions of science cannot be scientifically demonstrated, but are themselves the objects of faith.

The last chapter, on the usefulness and grandeur of natural theology, is a summation. No one has been argued into the kingdom of heaven; but no one who has experienced doubt can become a Christian without argument. Reason is regarded as graceful because it can function as a receptacle of divine grace.

For those who, like the present reviewer, have had to deal with the doubts of university students, the book can prove to be a great help. Anyone who looks beyond the immediate problem to the destiny of which the New Testament speaks, can read this work with profit. An age beset by superficiality and irrationality, would-be pious and otherwise, needs to consider these fundamental problems. A. C. M. AHLEN

Northwestern Seminary

Dictionary of Mysticism. Edited by Frank Gaynor. Philosophical Library. 208 pages. \$5.

Definitions of 2,200 abstruse terms found in mystical lore of many lands are provided, from "auric egg" (source of the human *aura*) to "Zaebo" (high-ranking officer in the infernal army).

Included between these extremes are many terms used in Christian and other religions and in Oriental philosophies.

SYNOD CONVENTION

Icelandic Group Studies Name, Territory

REPORTED BY NORMAN BERNER

THE ICELANDIC SYNOD, one of the smallest of ULC synods, has two big problems: territory and name. At its annual convention in First Church, Winnipeg, Manitoba, June 24-27, it decided to refer both of them to its executive committee for study.

The synod is concentrated in Manitoba with a scattering of congregations in Saskatchewan, the north central states, and the West Coast. Their common bond is Lutheran faith and Icelandic origin. That bond has to stretch rather far and tends to get rather slim.

The congregation at Seattle, Wash., while desiring to remain loyal to the synod nevertheless was constrained to ask whether it would not be wiser for it to join a synod whose headquarters and activities were not quite so distant as Winnipeg. That question was referred to the executive committee.

To the committee also went the matter of changing the name of the synod by dropping the designation "Icelandic." Some of the congregations no longer use the Icelandic language. Their future growth depends largely on evangelism among English-speaking people. But that approach, said a number of pastors, is hindered by the nationalistic title of the synod.

MOST AMBITIOUS PROJECT put before the delegates was a plan to enlarge and improve Bethel Old Folks' Home at Gimli, Manitoba. It involved hostel-type accommodations costing \$200,000. Ninety per cent of the capital expenditure would be met by a government mortgage at low interest, amortized over fifty years. The convention gave the board of trustees authority to proceed with the project if further investigation showed the plan to be feasible.

Representing the ULCA was the Rev. A. G. Jacobi, president of the Canada Synod. After reviewing the work of the boards of the church, he commended the

synod for its increased efforts to meet apportionment.

In order that they may attend the Toronto convention, synod voted \$100 each to the president and the secretary for expenses. It then proceeded to elect two other pastors, one recently arrived from Iceland, as delegates.

Officers were all re-elected. President Dr. V. J. Eylands, Winnipeg; vice president the Rev. G. Guttormsson, Minneota, Minn.; secretary, the Rev. H. S. Sigmar, Girard, Man.; treasurer, N. O. Bardal, Winnipeg.

ULCA CONVENTION DELEGATES

Clerical: Bragi Fridriksson and Stefan Guttormsson.

Lay: Gudrun Blondal and Barney Egilson.

THE NEWS IN THE CHURCH

SOUTH CAROLINA

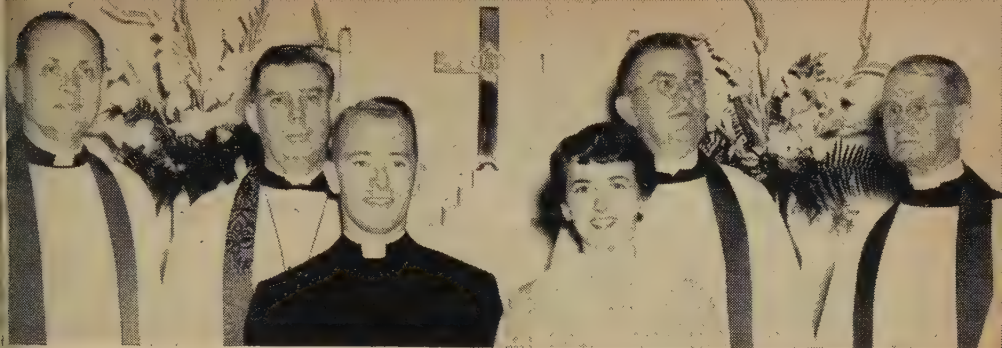
Honest Charlestonians Get Public Offices

By WYNNE BOLIEK

GREENVILLE—Three faithful members of St. John's Church, Charleston, have been selected for prominent places of public service. Thirty-two-year-old Ernest F. Hollins was nominated by the Democratic party for lieutenant governor, which assures his election in November. T. Ballard Leseman is a member of the county council, and Clyde F. Boland was recently elected chairman of South Carolina's public service commission.

"They are all fine churchmen," says the pastor, the Rev. Heyward W. Epting. St. John's Church is making a contribution of Christian influence in public life through these capable men who have offered their talents in official service.

A PANEL DISCUSSION on the "grace system" of securing funds for the work of the synod and United Lutheran Church will be featured at the synod-wide stewardship rally at Mt. Tabor Church, West Columbia, S.C.



Group participating in commissioning service for Rev. Charles Dawkins (see below) included Rev. G. E. Meetze, Dr. Karl W. Kinard, Pastor and Mrs. Dawkins, Rev. Ben M. Clark, Dr. R. A. Goodman

16. At the 1954 synodical convention it was voted to "look with favor" on the grace system, which dispenses with congregational apportionments for benevolence giving. Each congregation sets its own goal. Discussion of this plan is scheduled during 1954 and 1955, with the possibility of putting it in effect in 1956.

Other discussions at the annual rally will center on "The Bible and Stewardship," "Tithing as a Guide to Giving," and "Visualizing Church Budgets" through slides, pictures, and graphs.

Sub-committee planning the program includes: Co-chairmen Wynne C. Boliek and James B. Wessinger, Secretary Dermont F. Swicgood, and Synod President Karl W. Kinard.

South Carolina Synod was in the 100 per cent column for ULCA apportionment last year. The receipts of the first six months of 1954 indicate that it may exceed the 100 per cent mark again this year, with a sizable increase in apportionment over previous years. For the first time in its history, the synod has paid over 50 per cent of its ULC apportionment in the first six months. Treasurer J. B. Ballentine reports \$70,000 paid by the end of June. In 1953 the total was \$55,000 at the end of the half-year. One synodical leader exclaimed that the 1954 achievement is "almost unbelievable."

The Rev. Charles Dawkins, graduate of Southern Seminary, was commissioned Aug. 1 in Grace Church, Prosperity, for missionary service in Japan. Taking part in the

service were Synod President Kinard, Pastors George E. Meetze and Ben M. Clark (a member of the ULC Foreign Mission Board), and Dr. R. A. Goodman of Newberry College (see picture above).

REDEEMER CHURCH, Charleston, the Rev. Bernard F. Wise pastor, has begun construction on a church building. Relocation and construction are efforts to allow for expanded facilities and increased growth in membership . . . The demolition of the parish building of St. John's Church, Charleston, is underway. A \$100,000 departmentalized structure will be erected on the site. Pastor Heyward Epting reports Sept. 1 as the date for starting construction.

Newberry College, Newberry, S. C., was the scene of the Georgia-Alabama synodical Luther League convention Aug. 9-12. An attendance of 200 young people and adult advisors was expected . . . Many young people and adults from South Carolina have attended programs at Lutheridge, Arden, N. C., this summer.

Deems Haltiwanger, Columbia, was elected by synod's executive board to complete the unexpired term on the Board of Home Missions . . . Walter P. Rawl, Gilbert, was elected to complete the unexpired term on Newberry College's Board of Trustees.

ST. ANDREW'S CHURCH, Charleston, Dr. J. A. Keisler, Jr., pastor, broadcast Sunday morning worship services over radio station WUSN during July . . . Dr. Wynne C. Boliek, pastor of Trinity Church, Greenville, is con-

SOUTH CAROLINA . . .

ducting a 15-minute program over station WFBC each Saturday. The program is a discussion of the International Sunday school lessons.

"The Bible Quiz Kids," six young people from Wittenberg Church, Leesville, are available for public programs of civic and church organizations. Pastor H. Brent Schaeffer said, "The program is their contribution in behalf of religious education for youth."

INSTALLATIONS—The Rev. Earl Loadholdt as pastor of Faith Church, Batesburg, June 20 . . . The Rev. Karl M. Park as pastor of Reformation Church, Lancaster, July 11 . . . The Rev. Eugene Epting, Jr., as pastor of St. Paul's Church, Mt. Pleasant . . . The Rev. Everette L. Lineberger as pastor of Grace Church, Rock Hill, July 18 . . . The Rev. Ben M. Clark as pastor of Grace Church, Prosperity, Aug. 1.

Rev. Ralph Hoffmeyer resigned as pastor of Atonement Church, Laurens, to accept a call to St. John's Church, Walhalla, effective Oct. 1.

KENTUCKY-TENNESSEE

Split Parish Prospers

By ROGER G. IMHOFF

HEBRON AND HOPEFUL congregations near Florence, Ky., had been part of one parish for nearly 100 years until in 1950 they decided that each was strong enough to go its own way. In the four years since, each has shown its growing strength.

Now Hebron Church is constructing a \$60,000 parish building, as part of its centennial celebration, under the leadership of Dr. J. E. Stomberger, pastor. At nearby Florence, Pastor Wilford Butt is leading the people of Hopeful Church in planning a \$25,000 building program in anticipation of their sesqui-centennial in 1956.

MISSION CONGREGATIONS in northern Kentucky will be visited soon by the Rev. Donald Houser of the Board of American Missions.

OPEN HOUSE for synod's presidential parsonage is set for Sunday, Sept. 5. Louisville

SEMINARIAN GETS EXPERIENCE

Richard Frazier, Hamma Divinity School middler, serving this summer as assistant to Pastor L. David Miller at St. Mark's Church, Van Wert, Ohio, is getting practical experience and is filing questions to ask his professors when he returns to Hamma.

He made a call on a prospective church member who had recently lost his wife. When invited to attend church the prospect replied, "My wife never joined church and I don't intend to either. When I die I want to go where she went."

area pastors and families and members of the Louisville Lutheran Home Board (who loaned synod the money) are special guests. President and Mrs. G. D. Busch will preside that afternoon in the house at 4318 State Road, St. Regis Park, Louisville.

Kentucky's two newest missions have bought parsonages. Although established only this year, St. Luke's at Cold Spring and St. Paul's at Shively now have adequate housing for their pastors, Frank Barcus and Eugene Bollinger.

OTHER BUILDING projects in the synod include a \$25,000 Sunday school unit at Memorial Church, Nashville; a new heating and air-conditioning plant at St. Matthew, Paducah; and a \$112,000 church building at Faith Church, Lexington.

The Kentucky-Tennessee Synod will meet for its annual conferences Nov. 1-3 at Holy Trinity Church, Nashville.

NEW YORK

Surprise Party Marks Pastor's 50th Anniversary

By CHRISTIAN P. JENSEN

SYRACUSE—Prince of Peace Church, Binghamton, held a surprise open house on July 27 to mark the beginning of the 50th year of the ministry of Dr. Christenberry A. Ritchie. Dr. Ritchie, a native of North Carolina and a graduate of Roanoke College and

Philadelphia Seminary, served Redeemer Church, Binghamton, 1905-49. His retirement in 1949 lasted only eight months. He was asked to become temporary pastor at Prince of Peace, where he has rendered effective service.

REDEEMER CHURCH, Binghamton, held its first vacation church school after a lapse of a dozen years. The school was well attended. It was the only vacation school held by a Lutheran congregation in the area.

ALFRED KIPPER of Redeemer, Binghamton, is receiving reservations for the annual Laymen's Retreat of the Central Conference Brotherhood, at Big Moose, in the Adirondacks, Sept. 24-26. Harold Halcomb of Liverpool is the contact man for the Syracuse area.

THE REV. DONALD W. PRIGGE left Mt. Labor Church, Syracuse, July 1 to become associate pastor of Reformation Church, Washington, D. C.

THE REV. JOHN M. JOSLYN was given the honorary degree of Doctor of Divinity by Hartwick College at its June commencement. He preached the baccalaureate sermon. Dr. Joslyn is pastor of Atonement Church, Syracuse.

THE REV. JOHN H. SPROCK, Zion's Church, Utica, was elected general chairman of the summer school committee for Silver Bay at the close of the school on July 30. Enrollment was 325.

Among this crowd entering Cleveland's lakefront stadium on Aug. 4 were 400 members and friends of St. Luke's Church, Youngstown, Ohio. For the fourth year they filled a special train, enjoyed a box lunch en route, watched the Indians down the Yankees 5-2. It drizzled—but who cared?

PENNSYLVANIA

Unemployment Rises But Offerings Continue High

By ROBERT G. SANDER

JOHNSTOWN—Steel mills, mines, and railroads in the Altoona and Johnstown areas continue to lay off workers. Miners, steel workers, and railroaders from Lutheran churches are included. Some churches report as high as 30 to 50 per cent of their wage earners as having been laid off, or working one or two days a week.

Altoona is currently conducting an industrial payroll insurance campaign to raise \$1 million for new industries. Every employee of the city is being asked to support the "Jobs for Joes" campaign by pledging \$1 a month for the next five years. Churches have endorsed the campaign.

Railroad-minded Altoona and steel- and coal-minded Johnstown sense more and more the need to diversify their economy. In spite of widespread unemployment, the churches report that offerings this summer have been good.

GROUNDBREAKING service for the new infirmary at the Allegheny Home in Hollidaysburg was held Aug. 1. Synodical President Dwight F. Putman spoke. The infirmary addition will be placed at the rear of the



PENNSYLVANIA . . .

present building, with an entrance off the first-floor alcove. The one-story building calls for 18 beds, all semi-private rooms. The hospital addition will become a reality because of the generosity of three people of the area, Mr. and Mrs. Harry S. Mattern of Zion Church, Hollidaysburg, and Mr. Robert J. Shafer, Johnstown, who bequeathed the home \$114,000.

JOHNSTOWN DISTRICT Luther League will elect officers at its convention at Camp Sequanota Aug. 28. "This Is My Father's World" will be the theme of the day-long program. The Rev. Glenn L. Stahl, Trinity Church, Taneytown, Md., will be the convention speaker. Johnstown District Leaguers chartered a bus to send delegates to the annual synodical convention at Susquehanna University in July.

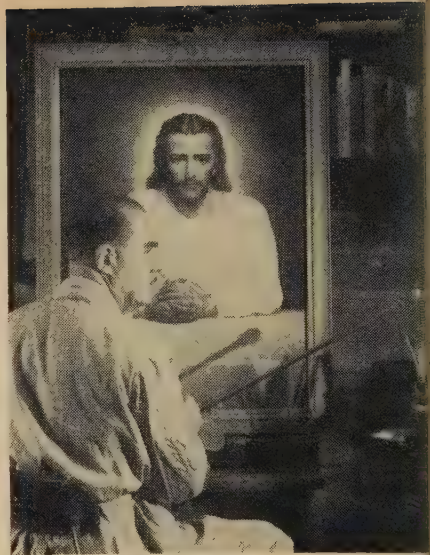
Dr. Leslie Davison of Wolverhampton, England, preached at First Church, Johnstown, and at a union vespers sponsored by the Johnstown Ministerial Association on July 25. Dr. Davison is district superintendent of the Wolverhampton and Shrewsbury district, one of the largest in British Methodism. He is a delegate of the British Council of Churches to the World Council assembly in Evanston.

Evanston delegate, the Rev. J. J. P. Tiga, of India, has also spoken in district churches: First Church, Altoona, and churches of the Scalp Level pastoral charge.

RETREATS for young adults, men and women will be held at Camp Sequanota in late August and early September. Dates are: Young Adults, Aug. 27-29; Women's Retreat, Sept. 10-11; Men's Retreat, Sept. 17-19.

Around 2,500 Lutherans attended "Lutheran Day" at Idlewild Park, near Ligonier, on Aug. 12. The event is sponsored annually by the Lutheran Men's League of Johnstown. Dr. William I. Good, retired Lutheran pastor, spoke at the Lutheran Day vespers.

Mrs. Mary Alice Blake, widow of a prominent Altoona businessman, left her church—First, Altoona—\$2,000 as a memorial to her husband, who preceded her in death. There were additional remembrances for the



Mr. Coleman at work

Philadelphia Artist Paints New Portrait of Jesus

NEWEST CANVAS completed by Ralph Pallen Coleman, Philadelphia artist now in recent years for his religious works, is a portrait of Jesus (*see cover*). It is designed to show "the vigor, the manliness, the authority . . . and His infinite love for a faith in mankind."

Many of Mr. Coleman's paintings have appeared on ULC Sunday bulletins. He also made the 17 paintings which are reproduced in full color in *The Life of Jesus*. Donald F. Irvin, a Muhlenberg Press publication.

Altoona YWCA, Missionary Society of First Church, the Good Shepherd Home in Altoona and the Tressler Home for Children in Loysville. Editorially *The Altoona Mirror* said: "In all of these church and community activities Mrs. Blake had been a loyal and willing worker during her lifetime. Now through her bequests, her works will continue after her death to help others in need of comfort and assistance."

Unique Service Features

"Saints in Soap Suds"

PHILADELPHIA — "Workingman's Sunday" will again be observed at Advent Lutheran Church, Philadelphia, over the Labor Day week-end. This original and unique service was so well received last year that Pastor Peter J. Dexas decided to repeat it.

Pastor Dexas devised the service "because we live in industrial America and our tools and machines are worthy of being blessed" just as fields and fishing fleets are blessed in Europe. Pastors and labor unions in the industrial area surrounding Advent Church heartily approve the idea.

Last year Pastor Dexas used the Common Service on "Workingman's Sunday," but supplemented it with appropriate hymns, prayers, and a "Labor Day Litany." The chancel was decorated with such tools as a typewriter, pots and pans, a ladder, saw, and medicine bottle. Several wage earners processed with the choir—a nurse in her white uniform, a carpenter in his overalls, a housewife in her apron, and a factory owner in his business suit.

This year Pastor Dexas is considering Zechariah 14:20 as the sermon text—"... pots in the Lord's house shall be like the bowls before the altar." His sermon may be entitled "Saints in Soap Suds."

The Rev. James R. Stull, formerly of Dayton, Ohio, is studying at Jefferson Medical College prior to becoming a medical missionary to Africa . . . The Rev. Howard Lugus, pastor of St. Paul's Church, Newark, Del., reports a membership of 165 received during the congregation's first year.

TWO STUDENTS recently ordained will become assistant pastors in Wilmington, Del.—the Rev. Robert F. Sauers at St. Stephen's Church and the Rev. John N. Holman at Union Church . . . ULC and Missouri Synod churches of Wilmington co-operated in running combined newspaper ads this summer. Gloria Dei Church began holding an 8 A.M. service July 11 . . . St. John's Church, Bayfair, will hold a third Sunday school service beginning in October in connection

with the 8:30 A.M. church service . . . Philadelphia Deaconess School offers a new specialized course on clinical training.

Chancel furnishings were recently dedicated at St. Mark's Church, Bellefonte, Wilmington, Del. Pastor is the Rev. W. Russell Zimmerman . . . The conference Brotherhood will make a pilgrimage to the Germantown Home Sept. 12.

Central Penn Plans Rural Life Conference

By PAUL LEVI FOULK

YORK—J. A. Hamme, York architect, will speak on methods of improving rural church buildings at the two-day Rural Life Conference at Susquehanna University, Selinsgrove, Sept. 10 and 11.

Other speakers include Dr. G. Morris Smith, president of Susquehanna University; Dr. Jacob M. Myers, Gettysburg Seminary; Dr. Dwight F. Putman, president of Central Pennsylvania Synod; and Dr. Alfred Bartholomew, of the Evangelical and Reformed Seminary at Lancaster.

The conference is being sponsored by the Board of Synodical Home Missions and Rural Church Work of Central Pennsylvania Synod. The Rev. Roy A. Gutshall, Center Hall, is registrar.

FREDERICK L. SHILLING, Hanover, was named president of the Central Penn Synod Luther League, and Robert Rohrbaugh, York, treasurer, at the 16th annual convention at Susquehanna University. The new president, a ministerial student at Susquehanna University, is the son of the Rev. Russell T. Shilling who recently moved to Hanover to succeed the Rev. A. M. Hollinger as pastor of West Manheim parish. Robert Rohrbaugh, also a ministerial student, will enter Gettysburg Seminary upon completion of his Gettysburg College work.

BENJAMIN RUSH, York, has been named president of the Lutheran Men of Greater York. Other officers are: Romanus Myers, vice president; William Hallman, treasurer; Donald Bush, secretary.

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PENNSYLVANIA . . .

ST. PAUL'S CHURCH, Hametown, recently dedicated a \$30,000 Sunday school unit. Speakers at the ceremonies were Synod President Putman, Dr. Charles Glatfelter of Gettysburg, and Dr. George H. Beheimer of Harrisburg.

DR. RALPH D. HEIM, Gettysburg, guest speaker at cornerstone-laying exercises held by Christ Church, Spry, for a \$75,000 educational unit. Lebanon Church at Felton, laid the cornerstone for its \$37,000 annex, with the Rev. Elmer Truchsess Carlisle as the speaker.

HOLTZSCHWAMM union congregation planned to erect a new colonial-style church building estimated to cost more than a quarter million dollars . . . The Rev. Glen T. Haag has resigned his pastorate at Hallam to accept a call to Rebersburg, effective September . . . The Rev. Lloyd K. Haag, Mt. Washington, Emigsville, has resigned to study at University of Pittsburgh and serve St. Paul congregation in East Pittsburgh.

THE 60TH CONVENTION of the York Conference Luther League will be held September 3-6 at Camp Cannedi-on, with the Rev. Robert Fisher, the Rev. Dale Bringman and the Rev. James Singer as speakers.

VIRGINIA

Synod's Second Mission In East Tennessee Opens

By MARSHALL F. MAUNEY

HOME MISSIONS development continues to flourish in Virginia Synod. When the Rev. James K. Cobb arrived in Beardon (Washington, Knoxville), Tenn., Aug. 15, to begin work as a mission developer, he was the second man to start in a mission field in East Tennessee this year. The Rev. Glenn Boll has been in Maryville for several months. Pastor Cobb already had 44 people "signed up" to help form the congregation when he arrived.

At both Beardon and Maryville, earnest and progressive laymen are credited with paving the way for the new missions. Dr. Richardson, moving to Maryville from South



A Virginia girl is youth consultant for the YLCA at the World Council of Churches Assembly at Evanston. She's Florence Ann Fray, daughter of Marion College President and Mrs. John H. Fray

Carolina, was distressed to find no Lutheran church there, and began the one-man survey which brought in 29 prospective members and launched a new ULC congregation. At Beardon, Clyde Farris and Charles Neas led the way for the new mission.

The Tidewater section of Virginia is not to be outdone by East Tennessee. On Oct. 1, the Rev. Pat Keister will arrive at Virginia Beach as mission developer. Earlier this summer Pastor Crockett Huddle began work in the Lansdale section of Norfolk. These two, plus St. John's, Ocean View, which was organized last December, make three new fields entered within the last year in the territory of First Church, Norfolk!

A BANNER attendance of over 800 was recorded at the synodical Summer Assembly held at Massanetta Springs, Aug. 8-15. Among guest speakers and leaders were Dr. Carveth P. Mitchell, Dr. Robert W. Stackel, Jr., Dr. John Schmidt, Pastor Wilhelm Gustav Menn, Chaplain Engbret Midboe, Dr. Ernest J. Hoh, Dr. and Mrs. G. Morris

Smith, the Rev. Lawrence M. Reese, the Rev. F. Leslie Conrad, Jr., Mrs. Howard R. Gold, Sister Eleanor Jamieson, Dr. Richard C. Klick, and Pastor David J. Hoh. Chaplain Midboe, of the Bureau of Service to Military Personnel of the National Lutheran Council, gave pastors and laymen an interesting lecture on the "brainwashing" technique of the Communists and our best defense against it. Showing that brainwashing is a "fake evangelism" appropriating many of the methods and devices of Christian evangelism, the chaplain declared a genuine Christian faith that expresses itself in mean-

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VIRGINIA . . .

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Dr. Schmidt, in his first lecture at the pastor's school, declared that "the Lutheran Church of the world is coming into being." Pointing out that this has been retarded its development because we haven't been thinking in world terms, he said "the trouble with many of us in the Lutheran Church is that our maps have been too small." He then gave a concise "round-up" of the situation today in the various Lutheran churches in Europe. In his second lecture, "A Christian Evaluation of the Kinsey Report," Dr. Schmidt said that the first thing to be noted about the reports is that they reflect reality. "Had we been more familiar with Scripture," he declared, "we would have been less shocked by these books." The second thing to be said, according to Dr. Schmidt is that these reports "distort reality." In the third place, these reports can be helpful to Christians. Having ignored what the Bible teaches, we can use these reports. "Were not for our (parental) embarrassment we could not find a better textbook for sex education of children than the Bible."

The synodical Women's Missionary Society is meeting at Marion College, Marion, Va., Aug. 31-Sept. 2. Among those on the program are Mrs. John B. Moose, president of the society; Miss Jessie Cronk, missionary on furlough from India; Miss Hildegard Ellenbeck, head of Women's Work in Germany, and Dr. Rudolph Schulz, pastor of Ebenezer Church, Marion. Mrs. E. R. Miles, Sr., will preside.

FALL CONFERENCE meetings of synod have been arranged as follows: Sept. 14, Shenandoah Conference at Strasburg; Sept. 15, Roanoke Conference at Trinity, Roanoke; Sept. 22, Marion Conference at Holy Advent, Wythe County; Sept. 28, Staunton Conference at Portsmouth; Sept. 29-30, Knoxville Conference at Bristol.

AMONG THE CONGREGATIONS: The Rev. George T. Stapleton has resigned as pastor of Bethel, Manassas, effective Sept. 1 in order to do graduate study at Chicago . . . Dr. W. C. Davis reports a banner enrollment in the vacation church schools of the two churches in his parish, Parrottsville, Tenn. Of 355 enrolled, 265 received certificates.

for perfect attendance . . . 232 children were enrolled in the Bible schools of Capon-North River Parish, according to Pastor Gordon Zirkle. This covered four schools, spread over the entire month of June . . . The Mt. Moriah congregation of this parish voted to discontinue regular services due to the fact that most of the members have moved away . . . A new brass altar cross was dedicated at St. Peter's, Wardensville, in memory of the late Rev. Charles A. Stroh.

WARTBURG SYNOD

Stewart the Steward Gets Quick Results in Steeleville

By ARNOLD H. KAITSCHUK

A COMIC-STRIP CHARACTER is teaching the children of St. Peter's Church, Wine Hill near Steeleville, about stewardship. Pastor W. D. Knappe says, "It all happened because of Stewart the Steward."

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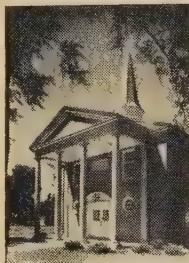
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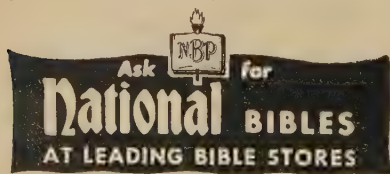
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Go, published by the Lutheran Laymen's Movement of the United Lutheran Church.

After reading about Stewart and his friends for several months, the Sunday school children asked to have offering envelopes like Stewart's. (Envelopes for adult church members have been used only this year.) At its next meeting, the staff voted to give each child enrolled a set of envelopes.

PEOPLE AND PARSONAGES loom large in the news. The Rev. Walther Kallestad has left St. Paul's Church, Medford, Wis., to accept a call to Minnesota . . . The Rev. E. E. Koch left St. Paul's Church, Guttenberg, Iowa, Aug. 15 to become pastor of St. Paul's in Medford, Wis. The Rev. Joseph Huntley was on leave from Immanuel Church, Lake Geneva, Wis., for summer graduate work at Pacific Seminary, Berkeley, Calif. . . . The Rev. R. R. Belter, president of synod, took part in the Lutheran Academy at Wartburg Seminary of the American Lutheran Church in Dubuque, Iowa, July 20-21.

Parsonage improvements were completed at West Jordan Church, Sterling, Ill. (Pastor J. F. Eshbaugh) . . . North Lake mission at Melrose Park, Ill. (Pastor Milo Swaskie) . . . Immanuel Church, Lena, Ill. (Pastor C. F. Pieper) . . . Salem Church, McCannel, Ill., which Pastor Pieper serves, installed new church windows . . . St. John's Church at Post Oak, near Campbell Hill, Ill., the Rev. Julius Juhkental pastor, completely overhauled its pipe organ. The work was done by Harri Kriisa, Estonian organ master . . . St. John's Church, West Allis, Wis., the Rev. D. P. Dovemuehle plans to buy property for an educational building . . . St. John's Church, Hebron, Ill., the Rev. Frederick E. Motzkus plans building improvements to cost \$25,000 . . . St. Simon's Church, Chicago, the Rev. W. E. Wittman pastor, paid the debt on new \$34,000 parsonage. The congregation's 65th anniversary in December will be celebrated by extensive improvements on the church building.

OFFICERS of Wartburg Synod Women's Missionary Society were all re-elected in June. Mrs. O. M. Meyer will serve as president.

dent, Mrs. R. W. Roth as vice president, Mrs. A. H. Kaitschuk as secretary, Mrs. R. E. Aden as statistical secretary, and Mrs. R. R. Belter as treasurer. Speaker at the convention at Chester, Ill., was Mrs. George P. Krebs, West Point, Nebr., representing the executive board of the ULC Women's Society. To give business and professional women a chance to attend, the 1955 convention will be held on a week-end at St. Peter's Church, Arenzville, Ill. President Mrs. John Guist presented her society, newly organized at Honterus Church, Gary, Ind., for formal reception into the synodical WMS at this conference.

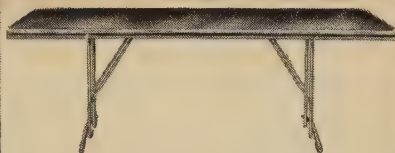
Convention of the Luther League of Illinois assembled July 30-Aug. 1 in St. Louis, Mo. Meeting at St. Mark's Church and living at Washington University, 325 Leaguers considered the theme: "My Mighty Mission." The Rev. R. R. Belter preached the communion sermon and the Rev. W. A. Hover, pastor of the host church, was liturgist.

At the business session conducted by President Helen Habermann, the following were elected: Ron Glossop, Aurora, Ill., president; Betty Jo Vietmeier, Forreston, Ill., vice president; Audrey Lutz, St. Louis, Mo., secretary; and Helen Habermann, Steeleville, Ill., treasurer.

Instead of recreation Saturday afternoon, the Leaguers canvassed the cities of Berkeley and Columbia. Past president of the Luther League of America, Roy Cline, addressed the banquet that evening. The Rev. Clifton Weihe, evangelism secretary of the United Lutheran Church Board of Social Missions, preached the sermon Sunday morning at the service held in Washington University stadium.

Warren Diskerud reported contributions of \$2,730.93 during the year. Of this \$800 went to the LLA missionary fund, \$300 to the 1953-54 apportionment, and \$1,359.75 for the various activities of the Luther League of Illinois. The new budget calls for \$4,450 with \$1,200 for the local organization and \$3,250 for the Luther League of America.

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CASNER, RALPH H. From St. Matthew Church, Chester Springs. To English Church, Minersville, and Trinity Church, Buck Run.

CULP, ELWOOD J. From Resurrection Church, Drexel Hill. To Messiah Church, Philadelphia, assistant pastor. 172 Queen Lane.

HODEL, HENRY. From Emanuel Church, Philadelphia. To First Church, Collingsdale. 715 Hibberd Ave.

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DECEASED

Rev. William Hoffman

The Rev. William Hoffman, 80, retired since 1940, died Aug. 9 at the Van Wert (Ohio) county hospital after a long illness.

Born in 1874 at Columbus, Ohio, he attended Elmhurst College and Eden Seminary. In 1900 he was licensed by the Evangelical Church and in 1902 ordained by the Wartburg Synod.

Parishes he served were at Mt. Pulaski, Ill.; Hagerstown, Md.; Rockport and Silver Lake, Ind.; South Fork, Gallitzen, and Goldsboro, Pa.; Waterloo, Iowa; Greenford and Lynchburg, Ohio; Davenport and Allen, Nebr.; Alice, Texas; and Melbourne, Ky.

Surviving are his wife, the former Amelia C. Roth, and ten children—William, Jr., Charles J., Harold J., Mrs. Dorothy L. Rosecrans, Mrs. Marjorie Swartz, Mrs. Esther C. Moskovitz, Paul R., Mrs. Ruth E. McBride, Mrs. Lois M. Newman, and Lester E.

Funeral services were held at St. Mark's Church, Van Wert, by Pastor L. David Miller and Richard Frazier, and at St. John's Church, Mt. Pulaski, Ill. Burial was at Mt. Pulaski cemetery.

Rev. Ernest O. Graham

The Rev. Ernest Orion Graham, 82, who retired from the active ministry in 1938, died Aug. 8 in Jewett, Ohio.

Born in Butler, Pa., in 1871, he was a graduate of Thiel College and the Philadelphia Seminary. In 1897 he was ordained into the Pittsburgh Synod.

Parishes served by Pastor Graham were: Bridgeport, Ohio; Tarentum-Springdale, Coudersport, Leetsdale, Youngwood-Hunker, Pa.; and Jewett, Ohio.

Surviving are his wife, the former Minnie M. Timblin; four daughters, Wilhelmena, Thelma, Lillie, and Mary; and two brothers, Andrew and H. W. Graham.

Funeral services were held Aug. 11 in St. James' Church, Jewett, with Dr. G. Lawrence Himmelman, Dr. Philip Seiberling, and Seminarian Ronald Brant officiating. Interment was in Fairview cemetery.

September 1, 1954

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in conclusion

EVANSTON, Illinois, last week was the sort of place that some people probably think heaven is. It was filled with ardent Christians from all parts of the world, speaking a great variety of languages, and all these people were exceedingly polite and kindly toward one another morning, noon, and night. Also there were no tap-rooms, slot machines, and the police had orders not to give traffic tickets for two weeks.

There was no work delegates had to do, and there was unlimited time to sing, pray, and talk about the Christian faith. There was even a bit of humor, as during a morning storm when there was a terrific clap of thunder and an Australian said, "These Americans, they always do things in a big way." A Scotsman (remembering Professor Schlink's sombre address regarding the end of the world) said, "Schlink was right."

EVEN IN THIS EVANSTON heaven there were difficulties. A Greek Orthodox churchman, for instance, stated clearly that of the 163 churches of the World Council, 162 are not the true church. On the Assembly's basic theme, the Christian hope, there was a sharp split in opinion. Some said that man without Christ is completely hopeless, now and forever. Others said man seems to manage to do a few good things on his own. No coherent pattern was evident.

Some laymen, who are highly competent in their usual work, were frustrated by the theological language they heard constantly. A banker said, "What's this 'new age' you talk about so much? Do you mean the atomic age?" Dr. John Baillie pointed out that even in banks the calendars this year are dated 1954, which may give some clue to when the

'new age' began and the method reckoning it.

As was to be expected, newspaper porters spent a lot of time trailing men from Red countries. I was standing beside the Czech delegate, Professor Hromadka, during the hour of President Eisenhower's appearance. For the whole hour a cameraman from a Chicago paper crouched in front of the professor, taking a picture every time he moved a muscle, even when he applauded the President's speech.

REGARDLESS OF difficulties, the great fact at Evanston is that churches of the world, sharing in a common faith in Christ as Lord, are learning to talk with one another. Churchmen seem hungry for a meeting place, where they can recognize one another as faithful friends sharing in Christ's work in the world. We won't see the end of this in our time, but we have been privileged to see the beginning.

Here at Evanston one is appalled at the tragedy of the deep divisions in Christ's church. At the same time one is amazed by the unity that exists. There can be no turning back from this sea for the road to true brotherhood of Christians everywhere.

If we find ourselves in one great church someday, I hope the standard uniform of the clergy won't be these bright red socks with golden belts which the Metropolitan Juhanon of Malabar wears. An inconvenient garb for a man who is trying to hurry to get in out of the rain. I know what Bishop Berggrav would do in an emergency. Even on the platform before 7,000 people he sat in his shirtsleeves on a warm evening.

—ELSON RUF

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